

## SŪRA XX

- طِبْهَا - طه: 1.  
 4/3: تَنْزِيلًا - تَنْزِيلٌ. So read also by Ibn Abī 'Abla and Ibn Dharr. Others say he read تَنْزِيلٌ. So Ibn Abī 'Abla.  
 6/5: مَا (quater) - مَنْ. So read also by Ibn Qais.  
 13: وَأَنِّي أَخْتَرْتُكَ - وَأَنَا أَخْتَرْتُكَ. Others say he read وَأَنِّي, as read by Ibn Qais and Abū Shaikh.  
 14: لِلذِّكْرِى - لِلذِّكْرِى. So read by Ibn as-Samaifa' and as-Sulamī.  
 15: أَخْفِيهَا مِنْ نَفْسِي - أَخْفِيهَا مِنْ نَفْسِي, but some said أَخْفِيهَا مِنْ نَفْسِي. See also Ibn Mas'ūd's reading.  
 18/19: عَجَابٌ - مَتَابٌ. So read by Abū 'l-Mutawakkil.  
 21/22: إِنَّا سَنُعِيدُهَا سِيرَتَهَا - إِنَّا سَنُعِيدُهَا كَسِيرَتَهَا, as Ibn Mas'ūd.  
 31, 32/32, 33: In his Codex these verses occurred in the reverse order, which involved the reading of وَأَشَدُّ.  
 36: أُعْطِيَتْ - أُورِثَتْ.  
 40/41: فَرَدَدْنَاكَ - فَرَجَعْنَاكَ.  
 60, 61/62, 63: He read these verses قَالَ \* أَلَيْ \* قَالَ فَرَجَعَ فَرَعُونَ فَجَبَعَ سَحَرَهُ ثُمَّ أَلَيْ \* قَالَ. So read also by Ibn Mas'ūd.  
 63/66: إِنَّ دَانَ إِلَّا سَاحِرَانِ - إِنَّ هَذَانِ لَسَاحِرَانِ. See also Ibn Mas'ūd's reading.  
 قَالَوا - He omitted the word, as did Ibn Khuthaim.  
 72/75: لَنْ نُؤْمِنَ بِكَ وَنُؤْتِرَكَ عَلَى مَا - لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ. So read also by Ibn Mas'ūd.  
 81/83: إِنَّ شَاءَ اللَّهُ لَا يَحِجَّانَ عَلَيْكُمْ غَضَبِي - فَيَحِلَّ عَلَيْكُمْ غَضَبِي. So read also by Ibn Mas'ūd.

86/89: يَحِلُّ - يَحِلُّ. See also the reading of Ibn Khuthaim.

96: فَقَبَضْتُ قَبْضَةً - فَقَبَضْتُ قَبْضَةً. So read by Ibn Mās'ūd and Ibn az-Zubair.

97: ظَلَّتْ - ظَلَّتْ. See also Ibn Mas'ūd's reading.

لَنَذْبَحَنَّهُ ثُمَّ لَنَنْحَرَفَنَّهُ - لَنَذْبَحَنَّهُ. See also Ibn Mas'ūd's reading.

108/107: فَلَا يَنْطِقُونَ - فَلَا تَسْمَعُ.

118/116: تَجُوعٌ - تَجُوعٌ. So read by Ibn Qais.

تُعْرَى - تُعْرَى. So read by Ibn Qais.

## SŪRA XXI

4: قُلْ رَبِّي يَعْلَمُ السِّرَّ - قُلْ رَبِّي يَعْلَمُ الْقَوْلَ. So read also by Ibn Mas'ūd.

30/31: رَتَقًا - رَتَقًا. So Zaid b. 'Alī, Ibn Abī 'Abla and others.

32/33: آيَاتِنَا - آيَاتِنَا.

47/48: جِئْنَا - آتَيْنَا. See also Ibn Mas'ūd's reading.

77: عَلَى الْقَوْمِ - مِنَ الْقَوْمِ.

79: فَافْهَمْنَاهَا - فَفَهَمْنَاهَا. So Mu'adh and 'Ikrima.

92: أُمَّةٌ وَاحِدَةٌ - أُمَّةٌ وَاحِدَةٌ. So al-Ḥasan and many others.

98: حَطَبٌ - حَطَبٌ, the reading of 'Alī and 'Ā'isha.

112: يَصْنُونَ - يَصْنُونَ, which was the reading of Ibn Dhakwān and al-A'mash.

رَبِّي أَحْكَمُ - رَبِّي أَحْكَمُ. So Ibn 'Abbās, 'Ikrima and others.

## SŪRA XXII

5: نَقَرٌ - نَقَرٌ. So read by Ya'qūb and Abū 'l-Mutawakkil.

7: بَاعَتْ - بَاعَتْ. So Ibn Khuthaim.

20/21: يُصْهِرُ - يُصْهِرُ. So al-Ḥasan.

- 22: زِيدُوا - اَعِيدُوا. So Ibn Qais and Abū Ḥaṣin.  
 23: وَلَوْ لَوْ - وَلِي لِي, as read by Ibn 'Abbās, Abū Nahik and aḍ-Ḍaḥḥāk.  
 27/28: رُجُلًا - رَجُلًا. So read by Ibn as-Samaifa' and others, or رُجُلًا as Zaid b. 'Alī, Ibn Abī 'Abī and others.  
 36/37: صَوَافٍ - صَوَافِي. So read by al-Ḥasan and Mujāhid. See Ibn Mas'ūd.  
 40/41: صَلَوَاتٍ - صَلَوَاتٍ. See also Ṭalḥa's reading.  
 51/50: مَعْجِزِينَ - مَعْجِزِينَ, and also in XXXIV, 5, 38/37. It was the Meccan and Baṣran reading.  
 52/51: وَلَا بَنِي مُحَدَّثٍ - وَلَا نَبِيٍّ. Also read by Abū 'l-Mutawakkil.  
 78/77: اللَّهُ - هُوَ.

## SŪRA XXIII

- 1: أَفْلَحَ - أَفْلَحَ. So read by Ṭalḥa b. Muṣarrif.  
 2: صَلَّوْا بِهِمْ - صَلَّوْا بِهِمْ, as Zaid b. 'Alī.  
 9: صَلَّوْا بِهِمْ - صَلَّوْا بِهِمْ, supporting the Kūfan reading.  
 20: تَنْبِتُ بِالدَّهْنِ - تَنْبِتُ بِالدَّهْنِ or تَنْبِتُ, supporting the reading of the Meccans and Baṣrans. See also Ibn Mas'ūd's reading.  
 سِينَاءَ - سِينَاءَ which was the Ḥijāzī and Baṣran reading.  
 29/30: مَنَازِلَ مَبَارَكَةٍ - مَنَازِلَ مَبَارَكَةٍ. So read also by Zaid b. Aslam and others.  
 36/38: هَيْهَاتَا - هَيْهَاتَا (bis). So read by 'Isā ath-Thaqafī.  
 37/39: نَحْيًا وَنَهْوً - نَحْيًا وَنَهْوً. So Ibn Mas'ūd.  
 52/54: أُمَّةً وَاحِدَةً - أُمَّةً وَاحِدَةً. So read by Ibn Abī Ishāq.  
 54/56: غَمَرَانِهِمْ - غَمَرَانِهِمْ. So read by 'Alī and others.

- 63/65: غَمَرَاتٍ - غَمَرَاتٍ. So read by Ibn Mas'ūd also.  
 67/69: سَمَرًا - سَمَرًا, so Ibn Mas'ūd, Ṭalḥa and others.  
 71/73: أَتَيْنَهُمْ - بَلْ أَتَيْنَهُمْ. Also read thus by al-Ḥasan and others.  
 بِذِكْرِهِمْ - بِذِكْرِهِمْ. So Abū Mijlaz.  
 97/99: عَائِدًا - أَعُوذُ. So also in v. 100.  
 99/101: حَضَرَ - جَاءَ as the reading of Ibn Mas'ūd.  
 106/108: قَالُوا بَلْ رَبَّنَا - قَالُوا رَبَّنَا. So Ṭalḥa and Ibn Khuthaim.  
 109/111: إِنَّهُ - إِنَّهُ. Others, however, said he read إِنَّ.  
 112/114: كَمْ لَيْثُوا - كَمْ لَيْثُوا.  
 117: عِنْدَ رَبِّكَ - عِنْدَ رَبِّهِ.

## SŪRA XXIV

- 1: فَرَضْنَاهَا - فَرَضْنَاهَا, supporting the Meccan and Baṣran reading.  
 See also Ibn Mas'ūd.  
 3: حَرَّمَ اللَّهُ ذَلِكَ - وَحَرَّمَ ذَلِكَ. So Abū 'l-Mutawakkil.  
 15/14: تَتْلُوْنَهُ - تَتْلُوْنَهُ. See also Ibn Mas'ūd's reading. Others said تَتْلُوْنَهُ, a reading given from 'Ā'isha.  
 22: وَلَنَعْنُوْا وَلَنَصْنَعُوْا - وَلَنَعْنُوْا وَلَنَصْنَعُوْا. So Ibn Qais and Abū 'Imrān.  
 27: تَسْتَأْنِسُوا وَتَسْتَأْنِسُوا - تَسْتَأْنِسُوا وَتَسْلِمُوا though some said عَلَى أَهْلِهِ تَسْلِمُوا omitting تَسْلِمُوا. See also Ibn Mas'ūd's reading.  
 31: غَيْرَ - غَيْرَ supporting the Damascus reading.  
 35: نُورٍ مِّنْ أَمْنٍ بِاللَّهِ - نُورٍ أَلْمُومِينَ, though others said نُورٍ مِّنْ أَمْنٍ or نُورٍ أَلْمُومِينَ. See also Ibn Mas'ūd's reading.

تَسْهَ - تَسْهَ. Similarly read by Ibn Mas'ūd.

نُورَ السَّمَوَاتِ وَالْأَرْضِ - نُورَ السَّمَوَاتِ وَالْأَرْضِ. So Zaid b. 'Ali.

وَقَدْ - يَوْفَدُ. See also Ibn Mas'ūd.

36: تَسْبِيحٌ - تَسْبِيحٌ. So read by al-Jahdarī and Ibn Ya'mar. See Ibn Mas'ūd.

37: تَتَقَلَّبُ - تَتَقَلَّبُ. See also Ibn Mas'ūd's reading.

41: مَصْنُوفَاتٍ - صَفَاتٍ. Similarly read by Ibn Mas'ūd.

بَصِيرٌ بِمَا تَعْمَلُونَ - عَلِيمٌ بِمَا يَفْعَلُونَ.

45/44: وَمِنْهُمْ مَنْ يَبْشَى عَلَى أَكْثَرِ. He added عَلَى أَرْبَعِ.

55/54: He read the verse الَّذِينَ آمَنُوا بِأَنَّهُمْ يُرْثُونَ الْأَرْضَ وَلَيْسَ كَيْفَ مَنُكُمُ وَعَمِلُوا الصَّالِحَاتِ لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ. omitting الَّذِينَ مِنْ قَبْلِهِمْ.

60/59: جَلَّالِينَ - جَلَّالِينَ. but some say جَلَّالِينَ. See Ibn Mas'ūd.

#### SŪRA XXV

عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ مِنَ دُرِّيَّةِ الَّذِينَ وَرَثُوا عِلْمَ - عَلَى عِبْدِهِ لِيَكُونَ 1:

أَلِكِتَابِ مِنْ بَعْدِهِ لِيَكُونُوا. So read also by Ibn Mas'ūd.

أَنْزَلَ - أَنْزَلَ. So read also by al-Hasan.

13/14: مُقَرَّنِينَ - مُقَرَّنِينَ. So read by Mu'adh b. Jabal and others.

25/27: نَزَّلَتِ الْمَلَائِكَةُ - وَنَزَّلَ الْمَلَائِكَةُ but others say نَزَّلَتِ الْمَلَائِكَةُ. نَزَّلَ الْمَلَائِكَةُ and others نَزَّلَ الْمَلَائِكَةُ.

40/42: مُطَرَّتْ - أَمْطَرَتْ as Ibn Khuthaim, though some say مُطَرَّتْ.

See Ibn Mas'ūd's reading.

41, 42/43, 44: أَهْلًا الَّذِي بَعَثَ اللَّهُ رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ الْهَيْتَا لَوْلَا أَنْ -

أَهْلًا الَّذِي اخْتَارَهُ. His reading as that of Ibn Mas'ūd was

اللَّهُ مِنْ بَيْنَنَا رَسُولًا إِنْ كَادَ لَيُضِلَّنَا عَنْ عِبَادَةِ الْهَيْتَا لَوْلَا أَنْ

62/63: يَذْكُرُ - يَذْكُرُ. See also Ibn Mas'ūd's reading.

63/64: وَعِبَادُ - وَعِبَادُ. So read by Ibn Mas'ūd also.

64/65: سَجْدًا - سَجْدًا. As read by Ibn Qais and Abū 'Imran.

75: يُجَازُونَ - يُجَازُونَ.

76: حَسَنَتْ لَهُمْ - حَسَنَتْ لَهُمْ, as Ibn Mas'ūd.

77: كَذَّبَ الْكَافِرُونَ - كَذَّبَ كَذَّبُ as Ibn 'Abbās, Ibn Mas'ūd and Ibn az-Zubair.

#### SŪRA XXVI

4/3: فَظَلَّ - فَظَلَّ. So Ibn Qais and Abū Rajā'. See also Ibn Mas'ūd.

خَاضِعَةً - خَاضِعَةً, so read by Ibn Mas'ūd and many others.

22/21: تَنْهَى - تَنْهَى.

45/44: تَلَقَّ - تَلَقَّ as in VII, 117/114.

56: حَذَرُونَ - He agreed with TR against the more common حَذَرُونَ.

64: وَأَزَلْنَا - وَأَزَلْنَا. So Ibn 'Abbās and Ibn Mas'ūd.

82: خَطَابَايَ - خَطَابَايَ. So al-Hasan and Ibn Qais.

86: لَا بَوَىٰ إِنَّهُمَا كَانَا - لَا بَوَىٰ إِنَّهُمَا كَانَا.

90: وَأَزَلَّتْ - وَأَزَلَّتْ. So Ibn 'Abbās and Ibn Mas'ūd.

129: كَأَنَّكُمْ - كَأَنَّكُمْ.

تَخْلُدُونَ - تَخْلُدُونَ, as read by Qatāda, 'Alqama and Abū 'l-Āliya. See also Ibn Mas'ūd's reading.

136: أَوْعَظَتْ - أَوْعَظَتْ with idghām, as read by many others.

149: تَنْقَبُونَ فِي الْحِجَابِ - تَنْقَبُونَ فِي الْحِجَابِ.

155: شَرِبُ (his) - شَرِبُ. So Abū 'l-Mutawakkil, Ibn Abī 'Abla and others.

- 197: أَوْ لَيْسَ لَهُمْ - أَوْ لَمْ يَكُنْ لَهُمْ.  
 202: فَيَرَوْنَهُ فَيَرْوُونَهُ or some said فَيَرَوْنَهُ - فَيَرْوُونَهُ.  
 وَهُمْ عَامِلُونَ - وَهُمْ لَا يَشْعُرُونَ.  
 217: وَتَوَكَّلْ - وَتَوَكَّلْ, as the Codices of Madīna and Damascus.  
 224: بِشِعْرِهِمْ - بِشِعْرِهِمْ, supporting the reading of Nāfi' and al-Hasan.  
 227/228: أَيُّ مَنفَلَتٍ يَنْفَلِتُونَ - أَيُّ مَنفَلَتٍ يَنْفَلِتُونَ. So Mu'adh, al-Jahdārī and others. See also Ibn Mas'ūd's reading.

## SŪRA XXVII

- نَبَارَكْتَ الْأَرْضُ وَمَنْ حَوْلَهَا مِنْ - بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا: 8:  
 بُورِكَ النَّارِ, though others said he read النَّارِ.  
 11: إِلَّا مَنْ ظَلَمَ - إِلَّا مَنْ ظَلَمَ. So ad-Ḍaḥḥāk and al-Jahdārī.  
 14: عَلِيًّا - عَلِيًّا. Others, however, said he read عَلِيًّا, as Ibn Mas'ūd, Ṭalḥa and others.  
 16: عَلِمْنَا - عَلِمْنَا, so Ibn Mas'ūd and Ibn Qais.  
 مَنْ أَنْطَقَ الطَّيْرَ وَأَنَانَا - مَنْطَقَ الطَّيْرِ وَأَوْرَيْنَا as Ibn Mas'ūd.  
 18: أَدْخُلْنِ مَسَاكِينُكَ لَا يَحِطُّنَّكَ - أَدْخُلُوا مَسَاكِينَكُمْ لَا يَحِطُّنَّكُمْ.  
 Others said مَسَاكِينَكُمْ as al-Jahdārī and Abū Ḥaiwa, and others that for لَا يَحِطُّنَّكُمْ he read لَا يَحِطُّنَّكُمْ.  
 19: صَاحِكَا - صَاحِكَا. So Ibn as-Samaifa' and Ibn Mas'ūd.  
 22: فَمَكَتْ ثُمَّ قَالَ - فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ.

Others said he read فَمَكَتْ as was read also by Ibn Mas'ūd.

عَلِمْتُ بِمَا لَمْ تَعْلَمَهُ - أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ. See Ibn Khuthaim.

- 25: أَلَّا تَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْ فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا  
 أَلَّا تَسْجُدُونَ لِلَّهِ الَّذِي يُخْرِجُ الْخَبْ مِنَ السَّمَاءِ وَالْأَرْضِ - تُخْفُونَ  
 وَيَعْلَمُ سِرَّكُمْ. See also Ibn Mas'ūd's reading.  
 30: وَإِنَّهُ - أَنْ, but some said he read وَإِنَّهُ like Ibn Mas'ūd.  
 Also he read وَأَنْ for the succeeding وَإِنَّهُ or some said أَنَّهُ.  
 39: عَفْرِيَّتْ - عَفْرِيَّتْ. So read by Abū Ḥaiwa and others. See Ibn Mas'ūd. Others gave his reading as عَفْرِيَّةً.  
 لَقَوِيَّ أَمِينٌ قَالَ أَرُبُّكَ مُعْجَلٌ مِنْ ذَلِكَ - لَقَوِيَّ أَمِينٌ  
 مِنْ الْخَيْرِ آخِرٌ - مِنْ الْخَيْرِ. So read by Ibn Khuthaim.  
 وَإِنَّهُ - وَإِنَّهُ, as 'Alī and Ibn Khuthaim.  
 51/52: أَنَا - أَنَا.  
 66/68: أَمْ تَذَارِكْ - بَلْ تَذَارِكْ, but others say تَذَارِكْ. See also Ibn Mas'ūd.  
 82/84: تُكَلِّمُهُمْ كَلَامًا - تُكَلِّمُهُمْ. Some said he read تُكَلِّمُهُمْ.  
 84/86: أَمَّا ذَا - أَمَّا ذَا. So read by Abū Ḥaiwa, Ibn Qais and others.  
 87/89: أَنَّهُ - أَنَّهُ. So read by Qatāda, Ibn Ya'mar and others.  
 See Ibn Mas'ūd.  
 92/94: وَانْزِلْ عَلَيْهِمْ هَذَا الْقُرْآنَ - وَانْزِلْ عَلَيْهِمْ هَذَا الْقُرْآنَ. See also Ibn Mas'ūd's reading.

## SŪRA XXVIII

- 7/6: فَإِذَا خَشِيتُ أَنْ تُسْمِعَ عَلَيَّكَ - فَإِذَا خَشِيتُ عَلَيْهِ. So Ṭalḥa and Ibn Khuthaim.  
 10/9: قَرِيعًا - قَرِيعًا. So read by Abū Nahik and others. But some said he read قَرِيعًا, as Ibn Mas'ūd.

11/10: جَنَابٍ - جُنُبٍ. So Ibn Qais and an-Nu'mān b. Sālim. See Ibn Mas'ūd.

15/14: فَوَكَرَهُ - فَلَكَرَهُ as Ibn Mas'ūd.

17/16: فَلَنْ أَكُونَ - فَمَا كُنْتُ. See also Ibn Mas'ūd.

34: يُصَدِّقُونِي - يُصَدِّقُنِي. So read also by Zaid b. 'Alī.

35: فَلَنْ يَصْلُوا - فَلَنْ يَصْلُون.

57: ثَمَرَاتُ - ثَمَرَاتُ. So Abān, Abū 'l-Jawzā' and others. See also Ibn Mas'ūd.

60: يَعْقِلُونَ - تَعْقِلُونَ. So read by Shaiba and others.

61: رَحْمَةً مِنَّا فَهُوَ لَاقِيهَا - وَعَدًا حَسَنًا فَهُوَ لَاقِيهَا. So Ibn Qais, Abū 'l-'Alīya.

أَمِنْ وَعَدَنَاهُ - أَفَبِنْ وَعَدَنَاهُ. See Ibn Mas'ūd's reading.

80: يَلْقَاهَا - يَلْقَاهَا. So Ibn Qais, Ibn Abī 'Abla and Abū Ḥaṣin.

82: لَتُخْشَفَ - لَتُخْشَفَ. Given also from Ibn Mas'ūd.

لَوْ لَا نِعْمَ اللَّهُ عَلَيْنَا لَقَلْبَ بِنَا - لَوْ لَا أَنْ مِّنَ اللَّهِ عَلَيْنَا لَخْشَفَ بِنَا as Ibn Mas'ūd.

#### SŪRA XXIX

8/7: إِحْسَانًا - حُسْنًا. See also the reading of Ibn Mas'ūd.

12/11: خَطِيبَاتِهِمْ - خَطَابَاتِهِمْ. So read by Dāwūd b. Abī Hind.

19/18: يَتَنَكَّرُوا فِي أَنْفُسِهِمْ - يَرَوُا. So read by Abū 'l-Mutawakkil.

25/24: فَإِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فانهم وما يعبدون من - إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ

though others said he read the verse فَإِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ, and others merely noted that he read مَّوَدَّةَ بَيْنِكُمْ supporting the reading of Ibn Kathīr, Abū 'Amr and al-Kisā'i.

33/32: مُنْجُوكَ - مُنْجُوكَ supporting the Kūfan and Meccan reading.

55: وَيَقَالُ - وَيَقُولُ, so Ibn Mas'ūd.

66: فَتَتَّبِعُوا فَسَوْفَ تَعْلَمُونَ, but others say تَتَّبِعُوا - وَلَيَتَّبِعُوا as Ibn Mas'ūd, and others تَتَّبِعُوا فَسَوْفَ تَعْلَمُونَ.

#### SŪRA XXX

2: أَذَانِي - أَذَانِي, as read by Ibn as-Samaifa', al-Jahdārī and others.

27/26: هَينَ - أَهْوَنُ. See also Ibn Mas'ūd's reading.

39/38: اللَّضَّاعُونَ - اللَّضَّاعُونَ.

58: مُبْطِلُونَ - مُبْطِلُونَ. So read also by Ibn Qais.

#### SŪRA XXXI

7/6: أَعْرَضَ عَنْهَا وَوَلَّى مُسْتَكْبِرًا - وَلَّى مُسْتَكْبِرًا. See Ibn Mas'ūd's reading.

9/8: خَالِدِينَ - خَالِدِينَ. So read by Zaid b. 'Alī, Abū Nahik and others.

10/9: اللَّهُ الَّذِي يَهْدِي السَّمَوَاتِ بِغَيْرِ عَمَلٍ - خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَلٍ. See Ibn Mas'ūd.

14/13: وَفَصَّلَهُ - وَفَصَّلَهُ. So read by al-Ḥasan and others.

16/15: فَتَكُنْ - فَتَكُنْ. So read by aḍ-Ḍaḥḥāk, Ibn Dharr, Qatāda and others.

18/17: تُصْعِرُ - تُصْعِرُ. So read by Ibn as-Samaifa', Abū Raia' and al-Jahdārī.

19/18: أَصَوَاتُ - أَصَوَاتُ. So Ibn Abī 'Abla and Abū 'Imrān.

27/26: وَابْحَرُ - وَابْحَرُ. So also Ibn Mas'ūd, though others say that he and Ibn Mas'ūd read وَابْحَرُ مَادَّةَ سَبْعَةِ أَبْحَرُ, and others that he read وَابْحَرُ مَادَّةَ يَبْدَهُ.

- 31/30: *بِنِعْمَاتٍ - بِنِعْمَتٍ*. So Mu'adh and Ibn Qais.  
 32/31: *كَالْظُلُلِ - كَالْظُلُلِ*. So read by al-Jahdari and Ibn Qais.  
 34: *بِأَيِّ - بِأَيِّ*. So read by Mūsā al-Aswarī.

## SŪRA XXXII

- 5/4: *يَعْدُونَ - تَعْدُونَ*. So read by al-Ḥasan and al-A'mash.  
 6/5: *ذَلِكَ عِلْمُ الْغَيْبِ فِي - ذَلِكَ عِلْمُ الْغَيْبِ وَالشَّهَادَةِ*.  
*السَّمَوَاتِ وَالْأَرْضِ*.  
 7/6: *خَلَقَهُ - خَلَقَهُ*, the reading of the non-Kūfans.  
 12: *نَكَسُوا رُءُوسَهُمْ - نَارَكُوا رُءُوسَهُمْ*. So Zaid b. 'Alī.  
 17: *أَخْفَيْتُ - أَخْفَيْتُ*. So al-A'mash, Ibn Qais and others, though some gave him as reading *أَخْفَيْتُ* which was the reading of Ḥamza, Ya'qūb and al-A'mash.

## SŪRA XXXIII

- 4: *تُظَاهَرُونَ - تَظَاهَرُونَ*, though some gave him as reading *تَظَاهَرُونَ* with the non-Kūfans.  
 6: *هُوَ أَبُوهُمْ - أُمَّهُاتُهُمْ وَهُوَ أَبُؤُهُمْ*, though some say *أُمَّهُاتُهُمْ*.  
 See Ibn Mas'ūd and Ibn Khuthaim.  
 9: *تَعْمَلُونَ* and *بَرَوْهَا* - *تَعْمَلُونَ* and *بَرَوْهَا* as the Baṣrans.  
 14: *سُئِلُوا - سُئِلُوا*.  
 19: *صَلُّوْكُمْ - صَلُّوْكُمْ*. So read by Ibn Abī 'Abla and Abū Shaikh.  
 20: *لَوْ أَنَّهُمْ* - He omitted the *لَوْ*, as did Ibn Abī 'Abla and Abū 'l-Mutawakkil.

- يَسْأَلُونَ - يَسْأَلُونَ*. So az-Zuhri and others.  
 21: *أُسُوهُ* - He supported TR here and in LX, 4 and 6.  
 22: *زَادُوهُمْ - زَادُوهُمْ*. So Ibn Mas'ūd and Ibn Abī 'Abla.  
 33: *وَأَقْرَرَنَ - وَأَقْرَرَنَ*, though some gave him as reading *وَأَقْرَرَنَ*.  
 See also the reading of Ibn Mas'ūd.  
 39: *رِسَالَةٍ - رِسَالَةٍ*. See also Ibn Mas'ūd's reading.  
 50/49: *إِذْ وَهَبْتَ - إِنْ وَهَبْتَ*. As al-Ḥasan. See also Ibn Mas'ūd's reading.  
*وَالَّتِي هَاجَرَنَ - وَالَّتِي هَاجَرَنَ*. So Ibn Mas'ūd.  
*وَأَمْرَانَهُ مُؤْمِنَةً - وَأَمْرَانَهُ مُؤْمِنَةً*. So Ibn Abī 'Abla.  
 52: *لَا تَحِلُّ - لَا تَحِلُّ*. So read by 'Alī and the Baṣrans.  
 69: *فَبَرِّءَ وَاللَّهِ - فَبَرِّءَ وَاللَّهِ*. So Ibn Mas'ūd.  
 72: *إِنِّي حَمَلْتُ - إِنَّا عَرَضْنَا*. So Abū 'Imrān and Mu'adh.

## SŪRA XXXIV

- 1: *وَلَهُ التَّحْمِيدُ فِي الدُّنْيَا وَالْآخِرَةِ - وَلَهُ التَّحْمِيدُ فِي الْآخِرَةِ*. See also the reading of Ṭalḥa. Others say he merely read *الدُّنْيَا*, as read by Ibn Qais.  
*الْعَلِيمُ - الْعَلِيمُ*. So Ibn Mas'ūd and Mu'adh.  
 3: *عَلَامِ الْغُيُوبِ - عَلَامِ الْغُيُوبِ*. So Ibn Khuthaim and Mu'adh.  
 12/11: *رَوْحَهَا* and *غَدَوْهَا* - *رَوْحَهَا* and *غَدَوْهَا*. So Abū Nahik and others.  
*الرَّيْحُ - الرَّيْحُ*. So Ibn Abī 'Abla and Abū Ḥaiwa.  
 14/13: *مِنْسَاتِهِ - مِنْسَاتِهِ*. See also Ibn Mas'ūd's reading.  
*الْإِنْسُ - الْإِنْسُ*, as Ibn 'Abbās and aḍ-Ḍaḥḥāk, but some said he read *الْإِنْسُ أَنْ لَوْ كَانَ الْإِنْسُ*. See also Ibn Mas'ūd. For

his reading others said *لَوْ كَانَتْ الْحَيُّ* and yet others that he and Abū Mijlaz read *تَعْلَمُ* instead of *يَعْلَمُونَ*.

19/18: *يَا رَبَّنَا بَعْدَ - رَبَّنَا بَعْدَ*.

24/23: *لَا إِلَهَ إِلَّا عَلَى*, but some say *لَا إِلَهَ إِلَّا عَلَى* and others *لَا إِلَهَ إِلَّا عَلَى*.

26/25: *الْفَاتِحُ - الْفَاتِحُ*. So Isā ath-Thaqafī and others.

37/36: *بِاللَّاتِي - بِاللَّاتِي*. So al-Ḥasan, Mu'adh and Abū Mijlaz.

51/50: *وَأَخَذُوا - وَأَخَذُوا*. So read also by Talḥa b. Muṣarrif.

52/51: *التَّنَاشُشُ - التَّنَاشُشُ*.

54: *فَعَلَ - فَعَلَ*. So read by Ibn Mas'ūd.

#### SŪRA XXXV

1: *فَطَرِ السَّمَوَاتِ وَالْأَرْضِ - فَاِطْرِ السَّمَوَاتِ وَالْأَرْضِ*. So read by ad-Daḥḥāk and others.

*جَعَلَ الْمَلَائِكَةَ - جَاعِلِ الْمَلَائِكَةَ*. See also Ibn Mas'ūd's reading.

2: *مُرْسِلَ لَهَا - مُرْسِلَ لَهَا* and *مُرْسِلَ لَهَا - مُرْسِلَ لَهَا*. So Ibn Abi 'Abla.

10/11: *يُصْعِدُ الْكَلَامَ الطَّيِّبَ - يُصْعِدُ الْكَلِمَ الطَّيِّبَ*. So Ibn Qais and al-Jaḥḍarī.

12/13: *شَرِبُهُ - شَرَابُهُ*. So Abū Rajā' and others.

18/19: *يَرْكَبِي - يَرْكَبِي*. So Talḥa b. Muṣarrif and others.

27/25: *مُخْتَلَفَةً - مُخْتَلَفَةً*. So Ibn Mas'ūd.

36/33: *نُجْزِي كُلُّ - نُجْزِي كُلُّ*, which was the Baṣran reading.

37/34: *يَذْكُرُ فِيهِ مِنْ أَدَّكَرَ - يَذْكُرُ فِيهِ مِنْ تَذَكَّرَ*. So Ibn Khuthaim.

Others said *يَذْكُرُ*. See also Ibn Mas'ūd's reading.

41/39: *وَلَقِّنَ - وَلَقِّنَ*. So Ibn Abi 'Abla and Ibn Qais.

#### SŪRA XXXVI

5/4: *تَنْزِيلَ - تَنْزِيلَ*, as read by the Baṣrans.

8/7: *جَعَلْنَا أَنْبَاءَهُمْ - جَعَلْنَا فِي أَنْبَاءِهِمْ*. See also Ibn Mas'ūd and Ibn 'Abbās.

9/8: *سَدًّا (bis) - سَدًّا*, as 'Alī, Ya'qūb and others.

29/28: *زَقِيَّة - صَبِيحَةٌ*. So vv. 49 and 53, see Ibn Mas'ūd's reading.

30/29: *يَا حَسْرَةً الْعِبَادِ - يَا حَسْرَةً عَلَى الْعِبَادِ*, but others say *يَا حَسْرَةً* as Qatāda.

31: *لَا يَرْجِعُونَ أَفَلَا تَعْقِلُونَ - لَا يَرْجِعُونَ*. So Ibn Khuthaim.

36: *وَمِمَّا لَا يَأْكُلُونَ - وَمِمَّا لَا يَعْلَمُونَ*. So Ibn Khuthaim.

38: *لَا مُسْتَقَرًّا - لَا مُسْتَقَرًّا* others say he read *لَا مُسْتَقَرًّا*. See also Ibn Mas'ūd's reading.

41: *ذُرِّيَّاتِهِمْ - ذُرِّيَّاتِهِمْ*. So az-Zuhri, Mu'adh and others.

49: *يَخْتَصِمُونَ - يَخْتَصِمُونَ*. So Ibn Qais, Abū Nahik and others.

52: *مَنْ وَهَبْنَا - مَنْ هَبْنَا*, but some said he read *مَنْ وَهَبْنَا*, others said *مَنْ أَهَبْنَا* as Ibn Mas'ūd.

55: *شُغْلٍ - شُغْلٍ*. So read by Zaid b. 'Alī and many others.

58: *سَلَامًا - سَلَامًا*. Likewise Ibn Mas'ūd.

60: *أَلَمْ أَخَذْ عَلَيْكُمْ الْعَهْدَ - أَلَمْ أَخَذْ عَلَيْكُمْ الْعَهْدَ*. So Ibn Mas'ūd.

62: *جَبَلًا - جَبَلًا* as some of the Baṣrans, but others said that he and Ibn Mas'ūd read *قُرُونًا*.

*تَسْمَعُونَ - تَسْمَعُونَ*. So Ibn Mas'ūd.

64: *بِمَا كُنْتُمْ تَكْفُرُونَ فِي الدُّنْيَا - بِمَا كُنْتُمْ تَكْفُرُونَ*.

65: *وَنُكَلِّمُنَا - وَنُكَلِّمُنَا*. See Ibn Mas'ūd and Talḥa.

70: *لِيُنْذِرَ - لِيُنْذِرَ*, which was the reading of Ibn 'Āmir, Nāfi' and Ya'qūb.

71: *عَمِلْتُمْ - عَمِلْتُمْ*. So Ibn Qais and Ibn Dharr.

- 72: رَكُوتَهُمْ - رَكُوتَهُمْ, said to have been so read by 'Ā'isha.  
83: وَالْيَنَّا - وَالْيَنَّا. So Ibn Qais, Mu'adh and Abū Mijlaz.

## SŪRA XXXVII

- 6: يَزِينُوا الْكَوَاكِبَ - يَزِينُوا الْكَوَاكِبَ. So Zaid b. 'Alī and others.  
See Ibn Mas'ūd.  
57/55: رَحْمَةً - رَحْمَةً. So Ibn Khuthaim and Abū 'l-Mutawakkil.  
68/66: مَصِيرُهُمْ - مَصِيرُهُمْ. So Mu'adh and Abū Mijlaz.  
75/73: نُوحًا - نُوحًا. So Ja'far as-Sādiq and Ibn Qais.  
104: أَنْ - He omitted the word.  
123: إِلَيْسَ - إِلَيْسَ. See also Ibn Mas'ūd's reading here.  
130: إِلَيْ يَاسِينَ - إِلَيْ يَاسِينَ, though others say he read يَاسِينَ.  
147: وَ - أَوْ. So read by Abū's-Sammāl and others.

## SŪRA XXXVIII

- 1: صَادٍ - صَادٍ, though others say صَادٍ as Ibn as-Samaifa' and others.  
6/5: وَأَنْطَلَقَ السَّلَا مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَى إِلَهْتِكُمْ  
السَّلَا بَعْضُهُمْ لِبَعْضٍ أَصْبِرُوا عَلَى عِبَادَةِ إِلَهْتِكُمْ.  
22/21: تَشَاطَطَ - تَشَاطَطَ. So read by Abū's-Sammāl and others.  
23/22: تَسْعُونَ نَجْجَةً حَامِلَةً - تَسْعُونَ نَجْجَةً.  
33/32: مَسَاحًا - مَسَاحًا. So Zaid b. 'Alī and others.  
53: تَوَعَّدُونَ - تَوَعَّدُونَ supporting the Meccan and Baṣran reading.  
58: وَأَخْرَ - وَأَخْرَ, as read by the Baṣrans.

## SŪRA XXXIX

- 1: He prefaced the verse with حَمْدٍ, as did Ibn Qais and Abū Mijlaz.  
3/4: مَا نَعْبُدُكُمْ إِلَّا لِتَغْفِرَ لَنَا - مَا نَعْبُدُكُمْ إِلَّا لِتَغْفِرَ لَنَا. See also Ibn Mas'ūd.

- 3/5: كَذِبٌ كَفُورٌ - كَذِبٌ كَفُورٌ. See also Ibn Mas'ūd.  
9/12: يَحْذَرُ عَذَابَ الْآخِرَةِ - يَحْذَرُ الْآخِرَةَ. So Sa'īd b. Jubair.  
22/23: عَنْ ذِكْرِ اللَّهِ - مِنْ ذِكْرِ اللَّهِ. So Abū Imrān.  
33/34: وَالَّذِي نَصَدَّقْ بِغَانِهِ - وَصَدَّقَ بِهِ. Others said that for وَالَّذِينَ جَاءُوا بِالصَّدَقِ وَصَدَّقُوا بِهِ he read بِالصَّدَقِ وَصَدَّقَ بِهِ.  
As Ibn Mas'ūd.  
36/37: يَكْفِي عِبَادِهِ - يَكْفِي عِبَادِهِ. See Ibn Mas'ūd's reading.  
See also بِالْأَلِيفَةِ الَّتِي يَعْبُدُونَهَا مِنْ دُونِهِ - بِاللَّذِينَ مِنْ دُونِهِ.  
Ibn Mas'ūd.  
38/39: كَاشِفَاتُهُ - كَشِفَتْ ضُرُّهُ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ مِنْ مُنْهَكْتُ رَحْمَتِهِ  
عَنِّي وَبِرَحْمَتِهِ هَلْ مِنْ مَا نَعَانُهُ عَنِّي.  
42/43: الَّذِي قَضَى عَمِّي - الَّذِي قَضَى عَلَيَّهَا.  
53/54: إِيَّاهُ يَغْفِرُ لَكُمْ - إِنَّ اللَّهَ يَغْفِرُ. So Abū Mijlaz.  
59/60: قَدْ جَاءَكُمْ - قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ  
قَدْ جَاءَهُ. Others said جَاءَهُ. الرُّسُلُ بآيَاتِي فَكَذَّبْتُمْ بِهَا وَاسْتَكْبَرْتُمْ وَكُنْتُمْ  
كَاشِفَاتُهُ. like Ibn Khuthaim, but  
others said he read قَدْ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَاسْتَكْبَرْتَ. See Ibn  
Mas'ūd.  
60/61: أَحْوَهُهُمْ - وَجُوهَهُمْ.

## SŪRA XL

- 5: لِيَقْتُلُوهُ - لِيَأْخُذُوهُ. As Ibn Qais and Abū 'l-Mutawakkil.  
8: حَتَّى عَدَنَ - حَتَّى عَدَنَ. So Ibn Mas'ūd and Zaid b. 'Alī.  
15: لِيُنْذِرَ يَوْمٌ - لِيُنْذِرَ يَوْمٌ.  
16: عَمِيَّة - عَلَى اللَّهِ. So Ibn Mas'ūd.  
26/27: فَأَنْ - أَوْ أَرْ.  
36/38: أَطْلَعُ - أَطْلَعُ.



44/47: فَسْتَدْكُرُونَ - فَسْتَدْكُرُونَ. So Ibn Qais and others. Some, however, said he read فَسْتَدْكُرُونَ as Ibn Mas'ūd and Abū Rajā'.

71/73: فِي السَّلَاسِلِ - وَالسَّلَاسِلِ.

82: أَعْظَمَ مِنْكُمْ خَلْقَةً وَأَطْوَلَ مَنَازِلًا - وَأَشَدَّ قُوَّةً وَمَنَازِلًا.

#### SURA XLI

3/2: فَصَلَّتْ آيَاتِهِ - فَصَلَّتْ آيَاتُهُ. So read also by Ibn Mas'ūd.

11/10: صَعِدَ - أَسْتَوَى. So Ibn Qais and Abū Mijlaz.

أَجْنَاكَ لَمَّا دَعَوْنَا - أَتَيْنَا.

21/20: شَهِدْتُمْ - شَهِدْتُمْ. So Ibn Khuthaim and Zaid b. 'Alī.

44: قُلْ أَعْجَبِي - قُلْ أَعْجَبِي. or some said قُلْ أَعْجَبِي.

#### SURA XLII

14/13: أَوْرَثُوا - وَوَرِثُوا. So Ibn Mas'ūd.

15/14: لَأَعْدِلَ - لَأَحْكُمَ. See also Ibn Mas'ūd's reading.

23/22: مَوَدَّةَ - الْمَوَدَّةَ. So Zaid b. 'Alī.

25/24: تَفْعَلُونَ - تَفْعَلُونَ, supporting the reading of the non-Kūfāns.

26/25: الَّذِينَ - الَّذِينَ. So Abū Ḥaṣīn.

51/50: حُجِّبَ - حُجِّبَ. So Ibn Mas'ūd and others.

52: لَتَدْعُوا - لَتَدْعَى. So read also by Ibn Mas'ūd.

#### SURA XLIII

5/4: إِذْ كُنْتُمْ - أَنْ كُنْتُمْ. So Zaid b. 'Alī and Abū 'Imrān.

18/17: يَنْشُرُوا - يَنْشُرُوا.

19/18: عَبْدٌ - عَبْدٌ. See also Ibn Mas'ūd's reading.

omitting الَّذِينَ - الَّذِينَ, but some said he omitted the الَّذِينَ also and read عِبَادَ الرَّحْمَنِ.

أَوْ شَهِدُوا خَلْقَهُمْ - أَشْهَدُوا خَلْقَهُمْ as Ibn Mas'ūd.

24/23: جَنَّاتُكُمْ - جَنَّاتُكُمْ. So read by Abū Ja'far and others.

35/34: وَمَا كُلُّ ذَلِكَ إِلَّا - وَإِنْ كُلُّ ذَلِكَ لَمَّا. but some say he merely read إِلَّا instead of لَمَّا.

36/35: يَعْشُو - يَعْشُو. So read by Zaid b. 'Alī.

يُقْبِضُ لَهُ شَيْطَانٌ - يُقْبِضُ لَهُ شَيْطَانًا. So Ibn 'Abbās and others.

45/44: وَاسَلِ الَّذِينَ أَرْسَلْنَا إِلَيْهِمْ - وَاسَلِ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا. See Ibn Mas'ūd.

46/45: قَوْمِهِ فَقُلْ - وَمَلَائِكَةٍ فَقَالَ.

أَلْفَى عَلَيْهِ - أَلْفَى عَلَيْهِ أَسَاوِرَ - أَلْفَى عَلَيْهِ أَسْوَرَةٌ 53: but others say أَلْفَى عَلَيْهِ أَسَاوِرَ as al-A'mash, and others أَلْفَى عَلَيْهِ أَسَاوِيرَ as Ibn Mas'ūd.

58: أَمَ هَذَا - أَمَ هُوَ. So Ibn Mas'ūd.

61: لَذِكْرٍ - لَعَلِّمْ.

72: وَرِثْتُمُوهَا - وَرِثْتُمُوهَا. So read by Ibn Qais.

84: إِلَهُ (bis) - اللَّهُ. So read by Ibn Mas'ūd.

88: بَارَبَّ - بَارَبَّ.

#### SURA XLIV

12/11: أَصْرَفَ - أَكْشَفَ.

45: كَالْمُهَلِّ - كَالْمُهَلِّ, as al-Ḥasan and ad-Dahhāk.

#### SURA XLV

4/3: آيَاتٍ - آيَاتٍ. So read also by Ibn Mas'ūd.

5/4: آيَاتٍ - As in v. 3.

9/8: عَلِمَ مِنْ آيَاتِنَا شَيْءٌ - عَلِمَ مِنْ آيَاتِنَا شَيْئًا. as Qatāda. See also Ibn Mas'ūd.

23/22: نَذْكُرُونَ - نَتَذَكَّرُونَ. So read also by al-A'mash.

24/23: إِلَّا دَهْرٌ يَمُرُّ - إِلَّا الدَّهْرُ. So Ibn Mas'ūd.

## SŪRA XLVI

4/3: أَثَرٌ - أَثَرٌ. See also Ibn Mas'ūd's reading.

5/4: مِنْ غَيْرِ اللَّهِ - مِنْ دُونِ اللَّهِ. So Mu'adh and Ibn Khuthaim.

15/14: إِذَا أَسْتَوَى وَبَلَغَ - إِذَا بَلَغَ. So Ibn Mas'ūd.

رَبِّ الْهَيْئَةِ أَنْ أَشْكُرَكَ عَلَى النِّعَمِ الَّتِي - رَبِّ أَوْزَعْنِي ..... صَلَاحًا  
أَنْعَمْتَ بِهَا عَلَيَّ وَعَلَى وَالِدَيَّ أَنْ نَعْمَلْ صَالِحًا

17/16: أَتَأْمُرَانِي أَنْ أَرْجِعَ عَنْ - أَتَعِدَانِي أَنْ أَخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ  
عِبَادَةُ اللَّهِ الْقُرُونُ. So Ibn Mas'ūd.

20/19: الْهَوَانِ - الْهَوْنِ. So Ibn Abī 'Abla and others.

أَذْهَبْتُمْ - أَذْهَبْتُمْ. So Qatāda, Mujāhid and others.

21/20: وَقَدْ خَلَّتِ الرُّسُلُ الَّذِينَ كَانُوا يُنذِرُونَهُمْ لَيْلَهُمْ - وَقَدْ خَلَّتِ النُّذُرُ  
وَنَهَارُهُمْ. So Ibn Qais.

24/23: قُلْ بَلْ هُوَ مَا - بَلْ هُوَ مَا. See Ibn Mas'ūd's reading.

25/24: مَسْكَنُهُمْ - مَسْكَنُهُمْ. So Abū Nahik and Ibn Qais.

28/27: أَنْفَكُمْ - أَنْفَكُمْ. So Ibn 'Abbās and others. See also Ibn Mas'ūd.

فَلَوْ لَا - فَلَوْ لَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا إِلَى اللَّهِ  
نَصَرَتُهُمُ الْهَيْئَةُ الَّتِي يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ

35: النَّهَارِ - نَهَارٍ. So Ibn Qais and Abū Nahik.

## SŪRA XLVII

2: أَنْزَلَ - نَزَلَ. See also the reading of Ibn Mas'ūd. Others  
said he read أَنْزَلَ as read by Abū 'l-Mutawakkil.

4/5: قَتَلُوا - قَتَلُوا. So Abū 'l-Āliya and Qatāda.

18/20: إِنْ تَأْتِيهِمْ - أَنْ تَأْتِيَهُمْ. So Abū 's-Sammāl.

21/22: طَاعَةٌ - طَاعَةٌ. يَقُولُونَ طَاعَةٌ.

24/26: أَقْفَلُهَا - أَقْفَلُهَا. So Ibn Qais and Ibn as-Samaifa'.

37/39: يُخْرِجُ أَضْغَانَكُمْ - يُخْرِجُ أَضْغَانَكُمْ.

## SŪRA XLVIII

9: نَعَزُّرُوهُ - نَعَزُّرُوهُ. So Abū Rajā' and others.

سَبِّحُوا اللَّهَ - سَبِّحُوا اللَّهَ. So Ibn Mas'ūd.

10: فَسَيُوتِيهِ - He supported TR against the more common  
فَسَيُوتِيهِ.

11: ضَرًّا - supporting the Kufān reading.

15: أَنْ يُغَيِّرُوا الْكِتَابَ الَّذِي نَزَلَ عَلَى رَسُولِهِ - كَلَّمَ اللَّهُ. So Ibn Qais.

See Ibn Mas'ūd.

16: يُسَلِّمُوا - يُسَلِّمُوا. Some said Ibn Mas'ūd read likewise.

فَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ وَتُصَدِّقُوا بِمَا جَاءَكُمْ بِهِ وَتُنْفِقُوا - فَإِنْ تُطِيعُوا

So Ibn Qais.

25: تَزِيلُوا - تَزِيلُوا. So Ibn Abī 'Abla and others.

26: أَلْجَهْلِيَّةِ - He added لفسد المسجد الحرام.

28: أَرْسَلَ نَبِيَّهُ - أَرْسَلَ رَسُولَهُ. See Ibn Mas'ūd's reading.

29: أَشْدَّاءَ - أَشْدَّاءَ. So Ibn Abī Ishāq. See also Ibn Mas'ūd's  
reading.

شَطَاءَهُ - شَطَاءَهُ. So Ibn Hurmuz and others. Note also

Ibn Mas'ūd.

## SŪRA XLIX

2: فَتَذْهَبَ - فَتَحْبِطَ as Ibn Mas'ūd, but others say فَتَذْهَبَ as  
Abū Nahik.

4: الْحَجَرَاتِ - الْحَجَرَاتِ. So read by Abū Ja'far and Shaiba.

- 7:  $\text{أَكْثَرُهُمْ}$  —  $\text{أَكْثَرُهُمْ}$ . See also Ibn Khuthaim.  
 7:  $\text{عِثْرَتَهُ لَوْ بَطَّاءُكُمْ}$  —  $\text{يُطِيعُكُمْ}$ . See Ibn Mas'ūd.  
 9:  $\text{أَفْتَلُوا}$  —  $\text{أَفْتَلُوا}$ . So Ibn Mas'ūd and Zaid b. 'Alī.  
 10:  $\text{إِخْوَانَكُمْ}$  —  $\text{إِخْوَانَكُمْ}$ , as read by Ya'qūb and others.  
 11:  $\text{عَسَا}$  —  $\text{عَسَا}$ . So Ibn Mas'ūd.  
 $\text{عَسَى}$  (second occurrence) —  $\text{عَسَى}$ . So Ibn Mas'ūd.  
 13:  $\text{لَتَعْرِفُوا}$  —  $\text{لَتَعْرِفُوا}$ . So Ibn 'Abbās and aḍ-Ḍaḥḥāk.  
 14:  $\text{بِأَلْسِنَتِكُمْ}$  —  $\text{بِأَلْسِنَتِكُمْ}$ , supporting the Baṣran reading.  
 18:  $\text{يَعْمَلُونَ}$  —  $\text{يَعْمَلُونَ}$ . So Mujāhid, Qatāda and others.

## SŪRA L

- 7:  $\text{وَالْأَرْضُ}$  —  $\text{وَالْأَرْضُ}$ . So Mu'adh, Abū 's-Sammāl and others.  
 19/18:  $\text{الْحَقِّ بِالْمَوْتِ}$  —  $\text{الْحَقِّ بِالْحَقِّ}$ . So read by Ibn Mas'ūd.  
 $\text{سَكْرَاتُ}$  —  $\text{سَكْرَةُ}$ . So Ibn Mas'ūd and Sa'īd b. Jubair.  
 24/23:  $\text{إِلْقَاءُ}$  —  $\text{إِلْقَاءُ}$ . So read by al-Ḥasan.  
 30/29:  $\text{نُقَالُ}$  —  $\text{نُقَالُ}$ . So Ibn Mas'ūd and al-Ḥasan.  
 31/30:  $\text{وَأُزْلِفَتْ}$  —  $\text{وَأُزْلِفَتْ}$ . So Mu'adh.  
 36/35:  $\text{فَنَقَّبُوا}$  —  $\text{فَنَقَّبُوا}$ . So al-Ḥasan, and see Ibn Mas'ūd's reading.  
 44/43:  $\text{نَشْفَقُ}$  —  $\text{نَشْفَقُ}$ . So Zaid b. 'Alī.

## SŪRA LI

- 7:  $\text{الْحَمْلِكُ}$  —  $\text{الْحَمْلِكُ}$ . See also Ibn Mas'ūd.  
 16:  $\text{أَخِذُونَ}$  —  $\text{أَخِذُونَ}$ . So read by Ibn Abī 'Abbl and others.  
 22:  $\text{أَرْزَافُكُمْ}$  —  $\text{أَرْزَافُكُمْ}$ . See also the reading of Ibn Mas'ūd.  
 44:  $\text{الصَّوَارِعُ}$  —  $\text{الصَّوَارِعُ}$ . So Ibn Mas'ūd.  
 49:  $\text{تَذَكَّرُونَ}$  —  $\text{تَذَكَّرُونَ}$ .  
 56:  $\text{وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ}$  —  $\text{وَالْإِنْسَ}$ . So Ibn 'Abbās and Ibn Mas'ūd.  
 58:  $\text{إِنِّي أَنَا الرَّزَاقُ}$  —  $\text{إِنَّ اللَّهَ هُوَ الرَّزَاقُ}$ . So Ibn Mas'ūd.

## SŪRA LII

- 7:  $\text{وَارِثُ}$  —  $\text{وَارِثُ}$ . So Zaid b. 'Alī and others read.  
 18:  $\text{فَاكِهُونَ}$  —  $\text{فَاكِهُونَ}$ . So Abū 's-Sammāl and others.  
 21:  $\text{لَتَنَافُ}$  —  $\text{لَتَنَافُ}$ . So read by Ibn Mas'ūd and Ṭalḥa.  
 $\text{ذُرِّيَّتَهُمْ}$  —  $\text{ذُرِّيَّتَهُمْ}$ , supporting the reading of the Baṣrans.

## SŪRA LIII

- 8:  $\text{فَتَدَلَّى}$  —  $\text{فَتَدَلَّى}$ . So Abū 'l-Mutawakkil and Abū 'Imrān.  
 15:  $\text{عِنْدَهَا جَنَّةُ}$  —  $\text{عِنْدَهَا جَنَّةُ}$ , as Ibn Mas'ūd.  
 22:  $\text{ضَبْرَى}$  —  $\text{ضَبْرَى}$ . So read by Zaid b. 'Alī.  
 26:  $\text{شَفَاعَتَهُ}$  —  $\text{شَفَاعَتَهُ}$ . So read by Zaid b. 'Alī and others, some, however, say he read  $\text{شَفَاعَتَهُمْ}$  as Ibn Abī 'Abbl.  
 28/29:  $\text{بِهِ}$  —  $\text{بِهِ}$ .  
 50/51:  $\text{عَادَ الْأُولَى}$  —  $\text{عَادَ الْأُولَى}$ . Others say he read with Ibn Mas'ūd  
 $\text{أَنَّهُ أَهْلَكَ الْقُرُونَ الْأُولَى وَتَمَرَدَ وَالَّذِينَ مِنْ بَعْدِهِمْ فَمَا أَبْقَى}$ .  
 53/54:  $\text{وَالْمُؤْنَفِكَاتِ}$  —  $\text{وَالْمُؤْنَفِكَاتِ}$ , as al-Ḥasan.  
 58: He added a verse —  $\text{وَالَّذِينَ كَفَرُوا سَتَأْتِيهِمُ الْعَاشِيَةُ}$ . See Ṭalḥa and Ibn Mas'ūd.  
 60:  $\text{وَتَضْحَكُونَ}$  — . He omitted the  $\text{و}$  as did Ibn Mas'ūd and al-Ḥasan.

## SŪRA LIV

- 1:  $\text{وَقَدِ انْشَقَّ}$  —  $\text{وَقَدِ انْشَقَّ}$ . So Ḥudhaifa and Mu'adh.  
 4:  $\text{مُزَجَّرٌ}$  —  $\text{مُزَجَّرٌ}$ . So read by Mu'adh, Ibn Qais and Zaid b. 'Alī.  
 7:  $\text{خُشَعًا}$  —  $\text{خُشَعًا}$ . So read by Ibn Mas'ūd, but some say he read —  $\text{دَامِعَةً أَبْصَارُهُمْ دَامِعَةً قُلُوبُهُمْ}$ .  
 12:  $\text{الْبَهَائِ}$  —  $\text{الْبَهَائِ}$ . So Zaid b. 'Alī. See also Ibn Khuthaim.

- 12: فَجَرْنَا - فَجَرْنَا. So Ibn Mas'ūd.  
 15: مُذَكِّر - مُذَكِّر. So Ibn Qais and others. See also Ibn Mas'ūd.  
 20: أَعْيَاز - أَعْيَاز. See the reading of Ibn Mas'ūd.  
 45: الْأَذْنَاب - الْأَذْنَاب. So Ibn Abī 'Abla and Ibn Qais.  
 سَتَّهَرَمُ جَمْعُهُمْ - سَتَّهَرَمُ الْجَمْعُ, as Ibn Mas'ūd.  
 48: يُسْحَبُونَ - يُسْحَبُونَ. So read by Ibn Qais.  
 55: مَقَاعِد - مَقَاعِد. So read by Abū's-Sammāl.

## SŪRA LV

- 13/12: فَيَايَ - فَيَايَ, and so throughout the Sūra.  
 22: يُخْرِجُ - يُخْرِجُ.  
 27: ذُو - ذُو. So read by Ibn Mas'ūd.  
 31: إِلَيْكُمْ - إِلَيْكُمْ.  
 35: نَحْسٍ - نَحْسٍ.  
 54: فُرْشٍ - فُرْشٍ. So read by Ibn Mas'ūd and Abū Haiwa.  
 76: خُضِرَ - خُضِرَ. So read by al-A'raj.  
 78: He added the sentence - فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ

## SŪRA LVI

- 10: He read here like Ibn Mas'ūd and Ibn Khuthaim a Shī'a reading - وَالسَّائِفُونَ بِالْأَيْمَانِ (عليه السلام) فَمَنْ عَلَىٰ ذَرِيَّتِهِ - الَّذِينَ أَصْطَفَاهُمْ اللَّهُ مِنْ أَصْحَابِهِ وَجَعَلَهُمُ الْمَوَالِيَ عَلَىٰ غَيْرِهِمْ أُولَئِكَ هُمُ الْفَائِزُونَ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ.  
 12: حَنَّتْ - حَنَّتْ. So Talha and Ibn Khuthaim.  
 22: وَحُورًا عِينًا - وَحُورًا عِينًا. So read by Ibn Mas'ūd.  
 33/32: مَنفُوضَةٌ - مَنفُوضَةٌ.  
 34/33: فُرْشٍ - فُرْشٍ. So read by Ibn Mas'ūd and Abū Haiwa.

- 65: تَفَكَّهُونَ - تَفَكَّهُونَ. So read by Ibn Qais.  
 82/81: تَكْذِبُونَ - تَكْذِبُونَ. So read by Mu'adh and Ibn Qais.

## SŪRA LVII

- 9: أَنْزَلَ - أَنْزَلَ. So read by Zaid b. 'Alī.  
 13: أَنْظَرُونَا لِلَّذِينَ آمَنُوا أَخْرُونَا لِلَّذِينَ - أَنْظَرُونَا. See Ibn Mas'ūd.  
 يَا بَانَ فِي بَاطِنِهَا الرَّحْمَةُ وَمِنْ تِلْقَائِهَا الْعَذَابُ - بَاطِنُهُ فِيهِ الرَّحْمَةُ.  
 See Ibn Mas'ūd.  
 16/15: أَلَمْ - أَلَمْ. See also the reading of Ibn Mas'ūd.  
 فَطَوَّلَ - فَطَوَّلَ. So also Ibn Mas'ūd.  
 18/17: الْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ - الْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ.  
 22: فِي الْأَرْضِ وَلَا فِي السَّمَاءِ - فِي الْأَرْضِ.  
 23: أَنَا كُمْ - أَنَا كُمْ, supporting the Baṣran reading.  
 29: إِلَهًا - إِلَهًا. So read also by Ibn Mas'ūd.  
 إِيَّاهُمْ لَا - إِيَّاهُمْ لَا.

## SŪRA LVIII

- 2: يَتَظَاهَرُونَ - يَتَظَاهَرُونَ, though some said he read يَتَظَاهَرُونَ.  
 4/5: لِيَعْلَمُوا أَنَّ اللَّهَ قَرِيبٌ إِذَا دَعَوْهُمْ - لِيَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ as Ibn Mas'ūd, and then added to it - مُجِيبٌ إِذَا سَأَلْتَهُمْ.  
 7/8: خَمْسَةً and ثَلَاثَةً - خَمْسَةً and ثَلَاثَةً. So Ibn Abī 'Abla.  
 وَلَا أَقْلَ - وَلَا أَقْلَ. See Ibn Mas'ūd and Zaid b. 'Alī.  
 8/9: فَيَنْجُونَ - فَيَنْجُونَ. See Ibn Mas'ūd's reading.  
 11/12: تَفَاحُوا - تَفَاحُوا. So also al-Ḥasa and Ibn Qais.

## SŪRA LIX

- 3: الْجَلَاءُ - الْجَلَاءُ. So read by al-Ḥasan.  
 10: غَلًّا - غَمْرًا. See also Ibn Mas'ūd's reading.  
 23: الْهُؤُمُنُ - الْهُؤُمُنُ. So 'Isā ath-Thaqafī.

## SŪRA LX

- 3: يَفْصَلُ - يَفْصَلُ. So read by Ṭalḥa b. Muṣarrif and others.  
 11: فَعَاقَبْتُمْ - فَعَاقَبْتُمْ. See also Ibn Mas'ūd's reading.

## SŪRA LXI

- 6: رَسُولُ اللَّهِ إِلَيْكُمْ وَإِبْرَاهِيمَ - رَسُولُ اللَّهِ إِلَيْكُمْ..... سِحْرٌ مُبِينٌ  
 أَمْتُهُ آخِرُ الْأُمَمِ يَخْتَمُ اللَّهُ بِهِ الْأَنْبِيَاءَ وَالرُّسُلَ قَالُوا هَذَا سِحْرٌ مُبِينٌ  
 11: تَجَاهِدُوا and تَوَمَّنُوا - تَجَاهِدُونَ and تَوَمَّنُونَ. So Zaid b. 'Alī.  
 13: نَصْرًا مِنَ اللَّهِ وَفَتْحًا قَرِيبًا - نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ. So read by  
 Ibn Abī 'Abla.  
 14: فَتَبَيَّنَا الَّذِينَ آمَنُوا ثُمَّ نَصَرْنَاهُمْ عَلَى - فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ  
 فَتَبَيَّنَا الَّذِينَ آمَنُوا ثُمَّ نَصَرْنَاهُمْ عَلَى - فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ. See Ibn Mas'ūd.

## SŪRA LXII

- 9: فَأَسْعَوْا - فَأَسْعَوْا. So read by Ibn Mas'ūd.  
 يَوْمَ الْعُرْوَةِ الْكُبْرَى - يَوْمَ الْجُمُعَةِ  
 11: أَنْصَرَفُوا - أَنْصَرَفُوا. So Zaid b. 'Alī and Ibn Qais.  
 مِنَ الْجَبَارَةِ الَّذِينَ أَنْقَلُوا - مِنَ الْجَبَارَةِ. So Ṭalḥa.

## SŪRA LXIII

- 6: اسْتَغْفَرَتْ - اسْتَغْفَرَتْ as Abū Ja'far. See Ibn Mas'ūd's reading.  
 8: لِيُخْرِجَنَّ - لِيُخْرِجَنَّ. So read by Ibn Ya'mar and others.

- 10: فَأَصَدَّقَ - فَأَصَدَّقَ. So read likewise by Ibn Mas'ūd. So for  
 وَأَكُونَ he read وَأَكُونُ.  
 مِنَ الْمُصْلِحِينَ - مِنَ الْمُصْلِحِينَ.

## SŪRA LXIV

- 11: يَهْدَى قَلْبُهُ - يَهْدَى قَلْبُهُ.  
 14: مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ - مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ without مِنْ and with  
 a following عَدُوِّكُمْ.

## SŪRA LXV

- 1: لِعَدْنِهِنَّ - لِعَدْنِهِنَّ. So read by Ibn 'Abbās and others.  
 Others said لِقُبُلِ عَدْنِهِنَّ. So Ibn Khuthaim. See also Ibn  
 Mas'ūd.  
 إِلَّا أَنْ يَفْحُشْنَ - إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبِينَةٍ. But some said يَفْحُشْنَ  
 عَلَيْهِمْ. See also Ibn Mas'ūd's reading.  
 7: قُدِّرَ - قُدِّرَ. Though some said he read رَزَقَهُ as Ibn  
 Khuthaim, and Ibn Mas'ūd.  
 11: رَسُولًا - رَسُولًا. So read by Ibn Abī 'Abla and others.

## SŪRA LXVI

- 3: عَرَفَ بَعْضُهُ - عَرَفَ بَعْضُهُ. So read by Ibn Mas'ūd.  
 4: تَظَاهَرَا - تَظَاهَرَا. So read by Ibn Ya'mar and others.  
 الْيَوْمَيْنِ أَبُو بَكْرٍ وَعُمَرُ - الْيَوْمَيْنِ  
 5: سَيِّعَاتٍ - سَيِّعَاتٍ. So Ibn Qais and others.  
 12: صَدَقَتْ بِكَلِمَةِ رَبِّهَا - وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا.

## SŪRA LXVII

- 3: تَفَاوَتْ - تَفَاوَتْ as read by Zaid b. 'Alī. See also Ibn Mas'ūd.

8: تَمَيِّزٌ - تَمَيِّزٌ. So Ṭalḥa and Abū Ḥaṣīn.

9: جَاءَكُمْ رَسُولٌ مِنْكُمْ - جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ. So read also by Ibn Mas'ūd.

22: أَمِنْ - أَمِنْ. So read by Ṭalḥa and Ibn Qais.

27: كُنْتُمْ تَدْعُونَ - كُنْتُمْ تَدْعُونَ without the ياء. See also Ibn Mas'ūd.

#### SŪRA LXVIII

6: فِي آيَاتِكُمْ يُفْتَنُونَ - بِآيَاتِكُمْ أَلْفُتُونُ.

13: عَمَلٌ - عَمَلٌ. So read by al-Ḥasan and others.

38: إِنْ - إِنْ. So read by al-Ḥasan and others.

39: إِنْ لَكُمْ - إِنْ لَكُمْ. So Ibn Qais and Abū 'Imrān al-Jawnī.

41: بَشْرِكُمْ and شِرْكٌ - بَشْرِكُمْ and شِرْكٌ. So read by Ibn Abī 'Abla.

42: تَكْشِفُ - تَكْشِفُ. So read by Ibn Mas'ūd.

49: تَدَارَكُهُ - تَدَارَكُهُ, as Ibn Mas'ūd, but some said he read تَدَارَكُهُ.

51: لَيَزْلُقُونَكَ - لَيَزْلُقُونَكَ. See Ibn 'Abbās and Ibn Mas'ūd.

#### SŪRA LXIX

5 and 6: فَأَهْلِكُوا - فَأَهْلِكُوا. So Zaid b. 'Alī.

9: مَنْ يَلْقَاهُ مِنْ مَعَهُ - مَنْ يَلْقَاهُ مِنْ مَعَهُ, though some said مَنْ يَلْقَاهُ مِنْ مَعَهُ, both of which forms were also given from Ibn Mas'ūd.

12: نَعِيمًا - نَعِيمًا. So read by Abū's-Sawwār and others.

14: فَذُكِّتْ - فَذُكِّتْ. So read by Abū's-Sammāl and others.

19: كَتَائِبَ - كَتَائِبَ. Similarly the following words ending in يَاء.

41: يُؤْمِنُونَ - يُؤْمِنُونَ.

42: تَذَكَّرُونَ - تَذَكَّرُونَ.

44: تَقُولُ عَلَيْنَا - تَقُولُ عَلَيْنَا. See Ibn Khuthaim.

#### SŪRA LXX

1: سَأَلَ سَأَلَ - سَأَلَ سَأَلَ. So read by Ibn Mas'ūd also.

2: عَلَى الْكَافِرِينَ - عَلَى الْكَافِرِينَ.

38: جَنَّةٍ نَعِيمًا - جَنَّةٍ نَعِيمًا. So read by 'Isā ath-Thaqafī and others.

40: الْمَشْرِقِ وَالْمَغْرِبِ - الْمَشْرِقِ وَالْمَغْرِبِ. So Ibn Khuthaim.

#### SŪRA LXXI

15/14: طَرَاتِقَ - طَرَاتِقَ as Mu'adh and Ibn Qais. See also Ibn Mas'ūd.

28/29: وَلَوْلَدِ آتَمَ وَهَوَاءَ - وَلَوْلَدِ آتَمَ وَهَوَاءَ. See also Ibn Mas'ūd.

#### SŪRA LXXII

1: أَرْحَى - أَرْحَى. So read by Ibn Qais and al-Jahḍarī.

3: وَإِنَّهُ - وَإِنَّهُ, as the Meccan, Madinan and Baṣran reading.

5: نَقُولَ - نَقُولَ. So Ya'qūb, al-Jahḍarī and Ibn Miqsam.

17: يُسَلِّكُهُ - يُسَلِّكُهُ. So read by 'Isā ath-Thaqafī and al-Jahḍarī.

21: غَيًّا - غَيًّا.

28: أَحَاطَ - أَحَاطَ. So Ibn Abī 'Abla. See also Ibn Mas'ūd's reading.

أَحْصَى كُلُّ - أَحْصَى كُلُّ. So Ibn Abī 'Abla.

لِيَعْلَمَ - لِيَعْلَمَ. So read by many of the Baṣrans.

#### SŪRA LXXIII

1: الْمَرْمِلَ - الْمَرْمِلَ.

9: رَبِّ - رَبِّ. So read by Zaid b. 'Alī.

الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشْرِقِ وَالْمَغْرِبِ. So Ibn Khuthaim and Ibn Mas'ūd.

20: نَصْفَهُ وَثُلَاثَهُ. —. He supported TR against the *jarr* reading.

## SŪRA LXXIV

1: الْمُدَّثِرُ - الْمُدَّثِرُ. So read by al-A'mash.

6: تَمُنُّ - تَمُنُّ. So read by Abū's-Sammāl and others.

أَنْ تَسْتَكْبِرَ - تَسْتَكْبِرُ. As Ibn Mas'ūd.

29: لَوَاحَةٌ - لَوَاحَةٌ. So Zaid b. 'Alī and Ibn as-Samaifa'.

33/36: إِذَا أَدْبَرَ - إِذَا أَدْبَرَ. So read by Ibn Mas'ūd and many others.

36/39: نَذِيرٌ - نَذِيرٌ. Thus read by Ibn Abī 'Abla.

50/51: مُسْتَفْرَةٌ - مُسْتَفْرَةٌ. The reading of Nāfi' and Ibn 'Āmir.

## SŪRA LXXV

4: قَادِرُونَ - قَادِرِينَ. So Ibn Abī 'Abla.

7: بَلَى - بَلَى. So Ibn Qais and Abū's-Sammāl.

17, 18, 19: He read as Ibn Mas'ūd - فَإِنَّا.   
 إِنْ عَلَيْنَا جَمْعَهُ وَقَرَّأَ بِهِ فَإِنَّا. A Shī'a reading.

22: نَاصِرَةٌ - نَاصِرَةٌ, as Ibn 'Abbās and Zaid b. 'Alī.

## SŪRA LXXVI

14: دَانِيَةٌ - دَانِيَةٌ. See also Ibn Mas'ūd's reading.

21: أَسَاوِرَ - أَسَاوِرَ. So read by Ibn Qais. See also Ibn Mas'ūd.

خُضْرٍ - خُضْرٍ. He supported TR against the Kūfan and Meccān خُضْرٍ.

24: مِنْهَا - مِنْهَا. So Zaid b. 'Alī and Abū 'I-Mutawakkil.

30: تَشَاهُونَ - تَشَاهُونَ as the non-Kūfans.

31: وَالظَّالِمِينَ - وَالظَّالِمِينَ. See Ibn Mas'ūd.

## SŪRA LXXVII

: نَفْسٌ: فَرَجْتُ: طَمَسْتُ - أَجَلْتُ: 12: نُسِنْتُ: 10: فُرِجْتُ: 9: طُمِسْتُ: 8:

أَجَلْتُ. So read by Ibn Mas'ūd and Ibn Qais.

11: رُقِيتُ - أُرِقِيتُ. So read by Abū Ja'far. See Ibn Mas'ūd's reading.

33: رَجَمَلَةٌ - رَجَمَلَةٌ.

## SŪRA LXXVIII

1: عَمَّا - عَمَّا. So read by Ibn Mas'ūd, 'Ikrima and 'Isā ath-Thaqafi.

6: مَهْدًا - مَهْدًا. So Mujāhid and Ibn Khuthaim.

14: مِنَ الْمَعْصِرَاتِ - مِنَ الْمَعْصِرَاتِ. So read by Ibn Mas'ūd, but some said he read مِنَ الْمَعْصِرَاتِ.

35: يَسْتَهْجُونَ - يَسْتَهْجُونَ. See also Ibn Mas'ūd.

37: رَبِّ - رَبِّ. He supported TR against the alternative رَبِّ.

## SŪRA LXXIX

10: الْحَفْرَةَ - الْحَفْرَةَ. So Abū Haiwa, Ibn Qais and others.

11: نَاخِرَةً - نَاخِرَةً. So read by Ibn Mas'ūd.

13: رَفِيقَةً - رَفِيقَةً. See also Ibn Mas'ūd.

18: تَزَكَّى - تَزَكَّى supporting the Hijāzī reading.

32: وَالْجِبَالِ - وَالْجِبَالِ. So read by al-Hasan and others.

33: مَتَاعًا - مَتَاعًا. So Ibn Abī 'Abla.

35: يَتَذَكَّرُ - يَتَذَكَّرُ. See also Ibn Mas'ūd's reading here.

## SŪRA LXXX

2: أَنْ - أَنْ with *talyin*. See also Ibn Mas'ūd. So read by al-Hasan.

- 6: تَصَدَّى - تَصَدَّى. So read by Ibn Qais and others.  
 10: تَلَهَّى - تَلَهَّى. So read also by Ibn as-Samaifa.  
 41: قَتَرَةٌ - قَتَرَةٌ. So Abū's-Sammāl and Ibn Abī 'Abla.

## SŪRA LXXXI

- 9: قَتَلَنِي - قَتَلَنِي. Note also Ibn Mas'ūd's reading.  
 21: ثَمَّ - ثَمَّ. So read by Mu'adh and Abū Ḥaiwa.  
 24: بِضَينٍ - He supported TR against the alternative بَطْنِينَ.

## SŪRA LXXXIII

- 6: يَوْمَ - يَوْمَ. So Zaid b. 'Alī. See also Ibn Mas'ūd.  
 14: كَلَّا - كَلَّا. So read by Ibn Abī 'Abla.  
 24: تُعَرِّفُ - تُعَرِّفُ. Read thus by Ya'qūb and Abū Ja'far.  
 26: خَتَمَهُ - خَتَمَهُ, as read by 'Urwa b. az-Zubair.

## SŪRA LXXXIV

- 19: لَتَرْكَبُنَّ - لَتَرْكَبُنَّ. So Mu'adh and Abū Ḥaṣīn. See Ibn Mas'ūd.

## SŪRA LXXXV

- 8: إِلَّا أَنْ آمَنُوا - إِلَّا أَنْ يُؤْمِنُوا. So read by Ibn Qais.

## SŪRA LXXXVI

- 4: إِنَّ كُلَّ - إِنَّ كُلَّ. As Abū 'I-Mutawakkil and Ibn Qais.  
 1: إِلَّا - لَهَا. So read by Ibn Qais and Abū Ḥaṣīn.  
 6: مَدْفُوقٍ - دَافِقٍ. So Ibn Qais and Ibn Khuthaim.

## SŪRA LXXXVII

- 1: سُبْحَانَ رَبِّيَ - سُبْحَانَ رَبِّيَ. So read by 'Alī.  
 6: فَلَنْ - فَلَنْ. So Ibn Qais.  
 16: بَلْ أَنْتُمْ - بَلْ. So also Ibn Mas'ūd.

## SŪRA LXXXVIII

- 4: تُصَلِّيَ - تُصَلِّيَ, supporting the reading of the Baṣrans.  
 11: لَا يُسْمِعُ - لَا يُسْمِعُ. So read by Ibn Kathīr, Abū 'Amr and others.  
 17: الْإِلِيلَ - الْإِلِيلَ. Said to have been read thus by 'Ā'isha and Ibn Mas'ūd.  
 20: سَطَّحَتْ - سَطَّحَتْ. So Ibn as-Samaifa and Abū 'I-Mutawakkil.  
 25: إِيَابَهُمْ - إِيَابَهُمْ, which was the reading of Abū Ja'far.

## SŪRA LXXXIX

- 3/2: وَشَفَعِ وَتَوَّيْ - وَشَفَعِ وَتَوَّيْ. See also Ibn Mas'ūd's reading.  
 6/5: بَعَادَ - بَعَادَ. So Ibn az-Zubair and al-Ḥasan.  
 8/7: مِثْلَهُمْ - مِثْلَهُمْ.  
 17/18: يُكْرِمُونَ - يُكْرِمُونَ, supporting the reading of the Baṣrans.  
 27: يَا أَيُّهَا - يَا أَيُّهَا. So Zaid b. 'Alī. Some, however, said he read these verses - راضية ايت ربك راضية - مرضية فادخلي في عبيدي.  
 29: فَادْخُلِي - فَادْخُلِي. So Ibn Qais and Abū 'Imrān, though some said اُدْخُلِي.  
 30: وَادْخُلِي - وَادْخُلِي. So read by Ibn Qais.



## SŪRA XC

7: يَرَهُ - يَرَهُ. So Ibn Qais and Abū 'Imrān.

14: ذِي - ذَا as al-Ḥasan and Ibn Abī 'Abī.

## SŪRA XCI

15: وَلَا يَخَافُ - فَلَا يَخَافُ, as was read by Nāfi'.

## SŪRA XCIII

8: عَائِلًا - عَائِلًا as Ibn as-Samaifa'. See also Ibn Mas'ūd.

## SŪRA XCIV

2: وَوَضَعْنَا - وَوَضَعْنَا. So Ibn Khuthaim. See Ibn Mas'ūd's reading.

7, 8: He read فَإِذَا فَرَعْتَ فَرَغْتَ وَإِلَى رَبِّكَ فَأَنْصَبْ as Abū Mijlaz.

## SŪRA XCV

5: سَفِيلِينَ - السَّافِلِينَ, as Ibn Mas'ūd.

## SŪRA XCVI

16: He read النَّاصِيَةِ الْكَاذِبَةِ الْمُحَاطَّةِ. So Abū Ḥaṣīn.

18: سِدْعَى الزَّانِيَةِ - سَدْعُ الزَّانِيَةِ.

## SŪRA XCVIII

1: مَا كَانَ الَّذِينَ - لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ. But others gave him as reading مَا كَانَ الْمُشْرِكُونَ وَأَهْلُ الْكِتَابِ مُشْرِكِينَ, which was also read by Ibn Khuthaim. See Ibn Mas'ūd.

2: He read رَسُولَ اللَّهِ إِلَهُمُ يَتْلُوا صُحُفًا مُطَهَّرَةً وَفِيهَا كُتِبَ قِيمَةٌ وَرَأَيْتُ الْيَهُودِيَّةَ وَالنَّصْرَانِيَّةَ إِنَّ أَقْوَمَ الدِّينِ الْخَنِيفِيَّةُ مُسْلِمَةً غَيْرَ مُشْرِكَةٍ وَمَنْ يَعْمَلْ صَالِحًا فَلَنْ يُكْفَرَهُ. كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ. Others say he read إِنَّ الدِّينَ عِنْدَ اللَّهِ الْخَنِيفِيَّةُ غَيْرَ الْيَهُودِيَّةِ وَلَا النَّصْرَانِيَّةِ وَمَنْ يَعْمَلْ خَيْرًا فَلَنْ يُكْفَرَهُ.

## SŪRA C

5: فَوْسَطُنَ - فَوْسَطُنَ, as 'Alī, Zaid b. 'Alī and others.

9: إِذَا بُعِثَتِ الْقُبُورُ - إِذَا بُعِثَ مَا فِي الْقُبُورِ. See Ibn Khuthaim.

## SŪRA CI

10/7: مَا هِيَ - مَا هِيَ. So read by Ya'qūb and Sallām.

## SŪRA CIV

2: وَعَدَدَهُ - وَعَدَدَهُ, as al-Ḥasan and others.

4: لِيُنْذِرَهُ - لِيُنْذِرَهُ. So Abū 'l-Mutawakkil.

8: مُطَبَّقَةً - مُؤَصَّدَةً.

## SŪRA CVI

In Ubai's Codex this formed part of Sūra CV.

1: لِإِلَافٍ - لِإِلَافٍ as read by Ibn 'Amir and others. See Ibn Mas'ūd.

2: إِلَهُنَّ - إِلَهُنَّ. See Ibn Khuthaim.

## SŪRA CVII

1: أَرَأَيْتَ - أَرَأَيْتَ as Ibn Mas'ūd.

## SURA CVIII

1: أَنْطَيْنَاكَ - أَعْطَيْنَاكَ: So al-Ḥasan and Ibn as-Samaifa.

## SURA CIX

1: قُلْ لِلْكَافِرِينَ - قُلْ يَا أَيُّهَا الْكَافِرُونَ: So Ibn Khuthaim. See Ibn Mas'ūd.

## SURA CX

1: إِذَا جَاءَكَ مِنَ اللَّهِ النَّصْرُ - إِذَا جَاءَ نَصْرُ اللَّهِ:

## SURA CXI

1: وَقَدْ تَبَّ - وَتَبَّ: as Ibn Mas'ūd.

Between 1 and 2 he added a verse عَلَى حَالِفِ النَّيْتِ التَّوَضُّعِ عَلَى

النَّيْتِ الرَّفِيعِ فَشَغِلَ بِنَفْسِهِ ثُمَّ شَغِلَ

4: حِمَالَةَ الْحَطَبِ - حِمَالَةَ الْحَطَبِ: as Ibn Mas'ūd and others.

## SURA CXII

1: قُلْ: - He omitted the word, as did Ibn Mas'ūd.

Ubai's Codex was known to contain two Sūras not found in our 'Uthmānic text, though [there is some dispute as to their position in] his Codex. In view of the doubts as to the accuracy of any of the information that has come down to us as to the Sūra order in his Codex this is not of importance.

## SŪRAT AL-KHILAF

أَلْهَمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ \* وَنُثْنِي عَلَيْكَ وَلَا نَكْفُرُكَ \* نَخْلَعُ وَنَتْرُكُ مَنْ يَنْجُرُكَ.

## SŪRAT AL-ḤAFD

أَلْهَمَّ إِيَّاكَ نَعْبُدُ \* وَلَكَ نُصَلِّي وَنَسْجُدُ \* وَإِلَيْكَ نَسْعَى وَنَحْفِدُ \* نَرْجُو رَحْمَتَكَ \* وَنَخْشَى عَذَابَكَ \* إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحَقٌ.

We also find attributed to Ubai the verse on the insatiable greed of man, which the writers on Abrogation recognize is no longer included in the Qur'ān. (See Ibn al-Anbārī in *Durr*, I, 106).

ابن آدم لو أعطى وإديا من مال لا يبغي ثانيا (لا تلمس ثانيا) ولو أعطى وإدين من مال لا تلمس ثالثا ولا يملأ جوف ابن آدم إلا التراب ويتوب الله على من تاب. See under Sūra X verse 24/25.

## CODEX OF 'ALĪ † 40

There is persistent tradition among the Shī'as that 'Alī b. Abī Ṭalīb was the first after the death of the Prophet to make a collection of the material of the Qur'ān, and even Sunni sources know that he prepared a Codex of his own. The most widely accepted form of the story is that after the Prophet's death, while the Companions were busy about electing a successor, 'Alī shut himself up in his house and made a vow that he would not put on his outdoor cloak until he had made an assemblage of the Qur'ānic material into a Codex. This caused some little comment as he did not come out to pay homage to Abū Bakr the newly elected Caliph, but 'Alī explained his oath, and when the work was finished he packed it up on the back of his camel and brought it to the Companions saying "here is the Qur'ān that I have assembled" <sup>1</sup>).

There are many variations of the story. Some said that it was only six months after the Prophet's death that 'Alī set about making a recension <sup>2</sup>). Others say that he sat down and in three days wrote it all out from memory and arranged it in the order in which it was revealed <sup>3</sup>). A more interesting embellishment is that when the Prophet was about to die he summoned 'Alī and told him where the material for the Qur'ān was hidden in a secret place behind his couch, and bade him take it from thence and edit it <sup>4</sup>).

Although the common story is that 'Alī's Codex had the Sūras arranged in some sort of chronological order (*Itqān*, 145), quite a

different arrangement is given by al-Ya'qūbī (*Historiae* II, 152 ff.) according to whom 'Alī arranged the Sūras in seven groups <sup>1</sup>), each group beginning with one of the seven long Sūras and called by its name. The schema is:

- I. 2, 12, 29, 30, 31, 41, 51, 76, 32, 79, 81, 82, 84, 87, 98 al-Baqara. 886 verses, sixteen Sūras.
- II. 3, 11, 12, 15, 33, 44, 55, 69, 70, 80, 91, 97, 99, 104, 105, 106. Al-Imrān. 886 verses, fifteen Sūras.
- III. 4, 16, 23, 36, 42, 56, 67, 74, 107, 111, 112, 103, 101, 85, 95, 27. An-Nisā'. 886 verses, seventeen Sūras.
- IV. 5, 10, 19, 26, 43, 49, 50, 54, 60, 86, 90, 94, 100, 108, 109. Al-Māida 886 verses, fifteen Sūras.
- V. 6, 17, 21, 25, 28, 40, 58, 59, 62, 63, 68, 71, 72, 77, 93, 102. Al-An'am. 886 verses, sixteen Sūras.
- VI. 7, 14, 18, 24, 38, 39, 45, 47, 57, 73, 75, 78, 88, 92, 110. Al-A'raf. 886 verses, sixteen Sūras.
- VII. 8, 9, 20, 35, 37, 46, 48, 52, 53, 61, 64, 65, 83, 113, 114. Al-Anfāl. 886 verses, sixteen Sūras.

This makes only 109 Sūras actually recorded, those missing being 1, 13, 34, 66 and 96. Unfortunately no reliance can be placed on it for it is obviously dependent on the Sūra divisions of the 'Uthmānic text, which 'Alī's Codex was hardly likely to follow, and of course it contradicts the other tradition that he arranged the material chronologically. This tradition of chronological arrangement is incidentally supported by the fact that there lingered for long the knowledge that in 'Alī's Codex the first Sūras were 96, 74, 68, 73, 111, 81 (*Itqān*, 145). In any case the above list is not accurate, for division I which is said to contain 16 Sūras contains only 15, division II which is said to have 15 actually has 16, division III said to contain 17 has only 16, and division VII said to contain 16 has only 15.

When 'Uthmān made his official recension 'Alī seems to have warmly supported it, saying that had he been in 'Uthmān's position he would have done the same thing. It would appear that he gave up his own Codex in favour of the new edition and it was probably burned at that time. Had it survived it is quite certain that the

1) *Fihrist* p. 28; Ya'qūbī, *Historiae* II, 152; *Itqān*, 134 ff; Ibn Abī Dāwūd, p. 10. One finds the usual attempts to prove that 'Alī's assembling was only a memorizing, but on the face of it the story demands a written form.

2) A tradition from Ibn 'Abbās given in the *Munāqib* of Ibn Shahrashaub from ash-Shīrāzī's *Nuzul al-Qur'ān*. Cf. al-Āmīh I, 150.

3) Al-Āmīh I, 148.

4) *As-Sūfi* pp. 9, 10.

1) Unfortunately the passage in the *Fihrist* which gave the Sūra order of 'Alī's Codex is missing from the MS from which Flügel's edition was made.

Shī'as would have adopted it as their standard Codex, whereas in Shī'a hands we find only copies of the 'Uthmānic text even when they are said to have been written by 'Alī or one of his sons<sup>1)</sup>, and the one pre-'Uthmānic Codex whose readings seem to have been favoured by the Shī'as is that of Ibn Mas'ūd<sup>2)</sup>.

Even when in later literature we have references to the Codex of 'Alī, as when Ibn Sīrīn († 110) is said to have written to Madīna for some information regarding it, or when ath-Tha'labī in his *Tafsīr* (Sprenger, *Leben* III, xlv) notes that in 'Alī's Codex Sūra II had 286 verses, or when Ibn an-Nadīm, *Firhist* 28 tells us that a copy lacking a few leaves was preserved in the 'Alid family for generations, the probability is that the reference is to a copy of the 'Uthmānic text made by or for 'Alī rather than to his own pre-'Uthmānic text.

Consequently we have to bear in mind that all uncanonical variants quoted from 'Alī, while they may go back to variant readings that he remembered were in his own recension of the Qur'an, may on the other hand be merely his interpretation of the 'Uthmānic text.

Ibn Abī Dāwūd lists 'Alī's Codex, apparently meaning his non-canonical Codex, but quotes only one reading from it.

1) There are numerous references to such Codices in Arabic literature, and there are still in Shī'a hands portions of such Codices said to have been written by members of Ahl al-Bait (see al-Āmili *A'yān ash-Shī'a* I, 150 ff.) but in no case is the genuineness even arguable.

2) Goldziher, *Richtungen* 272.

## SŪRA I

4/3: مَالِك — He supported TR against the other common reading

مَلِك. Some, however, gave him as reading مَلِك and others مَلِكَ as a verb.

6/5: إِهْدِنَا نَبِيَّنَا — إِهْدِنَا, as Ubai. See also Ibn Mas'ūd's reading.

7: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا, as Umar and Ibn az-Zubair. Some, however, said the reading was غَيْرِ.

## SŪRA II

20/19: يَخْطِفُ — يَخْطِفُ, as Ibn Mas'ūd.

35/33: هَذِهِ الشَّجَرَةُ — هَذِهِ الشَّجَرَةُ.

55/52: الصَّعَقَةُ — الصَّعَقَةُ as Umar.

58/55: هَذِهِ الْقَرْيَةُ — هَذِهِ الْقَرْيَةُ.

97/91: لَجِبْرَائِيلَ — لَجِبْرَائِيلَ sometimes written لَجِبْرَائِيلَ.

106/100: أَوْ نُنْسِهَا — he read وَ for أَوْ, as Ubai.

158/153: أَنْ لَا يَطُوفَ — أَنْ يَطُوفَ as Anas and Ibn 'Abbās. See also Ibn Mas'ūd.

166/161: تَبَرَّ — تَبَرَّ, as read by Zaid b. 'Alī and Shaiba.

182/178: حِنْفًا — حِنْفًا.

184/180: يُطَوِّفُونَهُ — يُطَوِّفُونَهُ, as Ibn 'Abbās.

196/192: وَأَقِيمُوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّهِ — وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ as Ibn Mas'ūd, but some said he read وَالْعُمْرَةَ, which was also attributed to Ibn Mas'ūd.

237/238: تَنَسَّوْا - تَنَسَّوْا as Abū Rajā', though some said he read تَنَسَّوْا.

285: وَأَمِنَ الْمُؤْمِنُونَ - وَالْمُؤْمِنُونَ as Ibn Mas'ūd.

## SŪRA III

188/185: أُوتُوا - أُوتُوا. So read by Abū Nahik and others.

## SŪRA IV

9/10: ضَعُفًا - ضَعُفًا as Ibn Mas'ūd.

33/37: مَوَالِي وَهُوَ الْعَصْبَةُ مِمَّا تَرَكَ - مَوَالِي.

172/170: عَمِيدًا - عَمِيدًا.

## SŪRA V

107/106: الْأَوَّلِينَ - He agreed with TR against the alternative الْأَوَّلِينَ which was read by Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA VI

57: يَقْضَى الْحَقُّ - يَقْضَى الْحَقُّ, as Abū 'Amr, Ibn 'Āmir, Ḥamza and al-Kisā'i.

105: دَارَسَتْ - دَارَسَتْ as Ibn 'Abbās and 'Ikrima.

## SŪRA VII

30/28: فَرِيقًا (first occurrence) - فَرِيقَيْنِ فَرِيقًا, as Ubai.

32/30: خَالِصَةً لَهُ - خَالِصَةً لَهُمْ, which is the more probable. Others, however, say that he read here  
أَخْرَجَ لِعِبَادِهِ مِنَ الْقَطَنِ وَالْكَنْثَانِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ أَتَمَّالًا  
قُلْ هِيَ لِلَّذِينَ آمَنُوا بِشُرَكَهُمْ فِيهَا الْكُفَّارُ فِي الدُّنْيَا خَالِصَةً لَهُمْ يَوْمَ الْقِيَامَةِ.

127/124: إِلَهَتِكَ - إِلَهَتِكَ as Ibn Mas'ūd and others.

169/168: وَادَّارَسُوا - وَادَّارَسُوا. So read by as-Sulamī.

## SŪRA VIII

25: لَتُصِيبَنَّ - لَا تُصِيبَنَّ, as Ibn Mas'ūd and others.

## SŪRA IX

108/109: الْمُتَطَهِّرِينَ - الْمُطَهَّرِينَ.

118/119: الَّذِينَ خَلَفُوا - الَّذِينَ خَلَفُوا as al-A'mash, but some said he read الَّذِينَ خَلَفُوا as Ja'far as-Ṣādiq.

## SŪRA X

89: دَعَاكُمْ - دَعَاكُمْ. So ad-Ḍahhāk and as-Sulamī.

## SŪRA XI

28/30: فَعَمَّاهَا - فَعَمَّاهَا.

42/44: أَبْنَهُ - أَبْنَهُ. So 'Urwa, though some say they read أَبْنَهُ.

## SŪRA XII

23: هَيْتُكَ - هَيْتُكَ as Ubai, though some say he read هَيْتُكَ.

## SŪRA XIII

11/12: بِأَمْرِ اللَّهِ - مِنْ أَمْرِ اللَّهِ, as Ibn 'Abbās and 'Ikrima.

31/30: يَتَّبِعِينَ - يَتَّبِعِينَ. So read by Ibn 'Abbās, 'Ikrima and al-Jahḍarī.

35: مِثَالُ - مِثَالُ, as Ibn Mas'ūd, though some said he read مِثَالُ.

## SŪRA XIV

46/47: وَإِنْ كَادَ - وَإِنْ كَانَ, as Ibn Mas'ūd, 'Umar and Mujāhid.

50/51: قَطْرَانِ — قَطْرَانِ, as Ibn 'Abbās, Sa'īd b. Jubair and 'Umar.

52: بَلَغَ وَهْدَى — بَلَغَ لِلنَّاسِ.

## SŪRA XVI

9: وَمِنْكُمْ — وَمِنْكُمْ, or some said he read وَمِنْكُمْ.

41/43: لَتُبَوِّثَنَّهُمْ إِبْرَاءَ حَسَنَةٍ — لَتُبَوِّثَنَّهُمْ, though others say he merely read here لَتُبَوِّثَنَّهُمْ or لَتُبَوِّثَنَّهُمْ as Ibn Mas'ūd.

## SŪRA XVII

5: عِبَادًا — عِبَادًا, as al-Ḥasan and Zaid b. 'Alī.

7: لَيْسُوا — لَيْسُوا as Ubai; or لَيْسُوا, or some said لَيْسُوا as al-Kisā'i.

## SŪRA XVIII

51/49: مَتَّخَذًا — مَتَّخَذًا. So 'Ikrima, Abū 'l-Jawzā' and Abū 'l-Mutawakkil.

58/57: مَوْلَا — مَوْلَا. So az-Zuhri, ad-Daḥḥāk and others.

77/76: يَنْقُصُ — يَنْقُصُ. So 'Ikrima, Ibn Ya'mar and az-Zuhri.

96/95: سَوَى — سَوَى, as Ibn Mas'ūd and Ibn 'Abbās.

الْمُحْمَلِينَ — الْمُحْمَلِينَ, as Ibn Mas'ūd and Ibn 'Abbās.

عَلَيْهَا — عَلَيْهَا, as Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA XIX

6: وَارِثُ آلٍ — وَارِثُ آلٍ, so Ibn 'Abbās and al-Jaḥḍarī, though others say they read وَارِثُ آلٍ.

## SŪRA XXI

98: حَطَبُ — حَطَبُ, given from 'Ā'isha and Ibn az-Zubair.

## SŪRA XXIII

54/56: غَمَرَانِهِمْ — غَمَرَانِهِمْ. So Abū Ḥaiwa and as-Sulamī.

66/68: عَلَى أَذْبَارِكُمْ تَنْكُصُونَ — عَلَى أَغْفَسِكُمْ تَنْكُصُونَ, as Ibn Mas'ūd.

## SŪRA XXIV

35: تَوَرَّ السَّمَوَاتِ وَالْأَرْضِ — نُورُ السَّمَوَاتِ وَالْأَرْضِ. So Zaid b. 'Alī.

## SŪRA XXV

36/38: فَدَمَرْنَاهُمْ — فَدَمَرْنَاهُمْ (imp.) as al-Ḥasan and Maslama b. Muḥārīb, but some said he read فَدَمَرْنَاهُمْ or فَدَمَرْنَاهُمْ or فَدَمَرْنَاهُمْ.

## SŪRA XXVI

215: He read with Ibn Mas'ūd here, according to some sources, the Shī'a reading وَهُمْ أَهْلُ بَيْتِكَ مِنَ الْمُؤْمِنِينَ فَإِنْ عَصَوْكَ وَرَهْطَكَ مِنْهُمْ الْمُخْلِصِينَ فَقُلْ.

## SŪRA XXVII

39: وَإِنِّي — وَإِنِّي as Ubai and Ibn Khuthaim.

40: أَنَا أَنْظُرُ فِي كِتَابِ رَبِّي فَأَنبِئُكَ — أَنَا أَنْبِئُكَ. See Ibn Mas'ūd's reading.

## SŪRA XXXIII

8: لَيْسَل — لَيْسَل, as Ja'far aṣ-Ṣādiq.

14: سَلُّوا — سَلُّوا, as al-A'mash and al-Jaḥḍarī.

37: زَوْجَتُكُمَا — زَوْجَتُكُمَا. So read by al-Ḥasan and Zaid b. 'Alī.

## SŪRA XXXV

40/38: بَيْنَاتٍ — بَيْنَاتٍ, which was found also in some of the Codices of 'Irāq.

43/41: مَكْرًا لِلْسَيِّئِ — مَكْرًا لِلْسَيِّئِ.

## SŪRA XXXVII

103: سَلَمًا — سَلَمًا as Ibn Mas'ūd and Ibn 'Abbās.

182: He added a verse — قد اذنتكم باذانة المرسلين لتسئلن عن النبا العظيم.

## SŪRA XLIII

77: يَا مَالِكُ — يَا مَالٍ as Ibn Mas'ūd and Ibn Ya'mar.

84: إِلَهَ (bis) — آلهُ, as Ibn Mas'ūd and Ibn as-Samaifa'.

## SŪRA XLVI

4/3: أَثَرَهُ — أَثَرَهُ. So read by as-Sulamī and al-Ḥasan.

15/14: إِحْسِنَا — حَسَنًا. So as-Sulamī and 'Isā ath-Thaqafī.

## SŪRA XLVII

15/16: مِثَالُ — مِثَالُ, as Ibn Mas'ūd, Ibn 'Abbās and as-Sulamī, though some said he read مِثَالُ.

## SŪRA XLVIII

29: شَطَاهُ — شَطَاهُ, as al-Jahdārī and Ibn Abī Ishāq.

## SŪRA XLIX

10: إِخْوَانَكُمْ — أَخَوِيكُمْ, as Ibn Mas'ūd, Ibn Sirīn, al-Ḥasan and al-Jahdārī.

## SŪRA L

19/18: أَلَمْ تَحَقِّقْ بِالْمَوْتِ — أَلَمْ تَحَقِّقْ بِالْمَوْتِ, as Talḥa.

## SŪRA LIII

12: أَفْتَبَرُونَهُ — أَفْتَبَرُونَهُ, as Ibn Mas'ūd and Ibn 'Abbās.

50/51: عَادٍ — عَادًا.

## SŪRA LIV

12: أَلَمَاءُ — أَلَمَاءُ or أَلَمَاءُ. So read by al-Ḥasan.

## SŪRA LVI

29/28: وَطَلَعِ — وَطَلَعِ, as Ibn Mas'ūd and Ibn 'Abbās.

82/81: رَزَقَكُمْ — شُكْرَكُمْ, as Ibn 'Abbās.

## SŪRA LXII

9: فَامْضُوا — فَاسْعَوْا, as Ibn Mas'ūd, Ubai and Ibn 'Abbās.

## SŪRA LXIV

11: يَهْدِي قَلْبَهُ — يَهْدِي قَلْبَهُ. See also Ibn Khuthaim.

## SŪRA LXVI

4: رَاغَمْتُ — صَغَمْتُ, as Ibn Mas'ūd and al-A'mash.

## SŪRA LXX

1: سَيِّلْ — سَائِلْ. So az-Zuhri, aḍ-Ḍaḥḥāk and others.

## SŪRA LXXIV

35/38: لَا حُدَى — لَا حُدَى as az-Zuhri.

## SŪRA LXXXVI

12: وَجَزَاهُمْ — وَجَزَاهُمْ.

## SŪRA LXXXIII

26: خَاتَمَهُ — خَاتَمَهُ, as al-Kisā'i, though some said he read خَاتَمَهُ.

## SŪRA LXXXVII

1: سُبْحَانَ رَبِّي — سَبِّحْ اسْمَ رَبِّكَ.

## SŪRA XC

14: ذى — ذى as al-Ḥasan and Abū Rajā'.

## SŪRA XCII

3: وَمَا خَلَقَ only, as Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA XCIII

11: فَخَبِّرْ — فَخَبِّرْ.

## SŪRA XCVII

4: آمَرِ — آمَرِ, as Ibn 'Abbās and 'Ikrima.

## SŪRA CIII

He read it — ان الانسان لئى خس \*  
والعصر ونوائب الدهر \* ان الانسان لئى خس \*  
وانه فيه الى آخر الدهر.

## SŪRA CVI

1: لَيْلَافٍ — لَيْلَافٍ, as aḍ-Ḍaḥḥāk and Abū Ja'far.

## CODEX OF IBN 'ABBĀS † 68.

From the exalted position which Ibn 'Abbās holds in Muslim exegesis, where he figures as *tarjumān al-Qur'ān*, *al-baḥr*, and *ḥabr al-Umma*, one would have expected his Codex to be as famous in Qur'ānic literature as that of Ibn Mas'ūd. The rarity of its mention in his case serves as an argument for its genuineness, for had it been an invention we should have found it running as wildly through the Commentaries as his supposed School of exegesis. He was a cousin of the Prophet, whom legend makes out to have been an infant prodigy. His fame in exegesis, however, belongs to a later stage in his career when he was interested in utilizing Jewish and Christian material for the elucidation of the Qur'ān, but as his exegesis is obviously based on the text of the official 'Uthmānic edition, we must place his collection of the material for his Codex in the days of his youth.

His name occurs in the lists of those who collected the Qur'ān in the lifetime of the Prophet (*Nashr* I, 6), but he was probably too young at the time of the Prophet's death for this to be possible. It probably represents nothing more than that he was known to have been one of the early collectors. His Codex is mentioned by as-Suyūṭī (*Itqān*, 154) as including the two extra Sūras of Ubai's text, and it is listed in Ibn Abī Dāwūd who quotes variants from it.

The tradition that he was a pupil of 'Alī in Qur'ānic matters is hardly worthy of credence<sup>1</sup>). The probability is that his text represented one form of the Madīnan tradition<sup>2</sup>). From his close

1) Az-Zandjānī, *Tārīkh al-Qur'ān* 54 quotes this from the *Sa'd as-Su'ūd* of Abū Tāwūs and the *Arba'in* of Ibn 'Umar ar-Rāzī.

2) Ibn al-Jazari, *Tabaqāt* I, 426 says that he collated his material with Ubai and with Zaid b. Thabit, and quotes another tradition from aḍ-Ḍaḥḥāk that he read according to the reading of Zaid save in 18 cases where he followed the reading of Ibn Mas'ūd. This latter tradition, however, is obviously invented to explain the fact that some of his readings agreed with those of the Codex of Ibn Mas'ūd. See also Ibn Abī Dāwūd p. 55.



official connection with 'Uthmān at the time of the preparation of the standard text we may be certain that his text was among those given over to be burned on that occasion, which is one reason why it does not play a bigger part in the early history of the text.

It was known that in his Codex the material was arranged differently from the Sūra arrangement of the 'Uthmānic text, and az-Zandjānī, pp. 54, 55, quotes from the *Muqaddima* to the as yet unprinted *Tafsir* of ash-Shahrastānī, which gives its Sūra order as:

96, 68, 93, 73, 74, 1, 111, 81, 87, 92, 89, 94, 55, 103, 108, 102, 107, 105, 109, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75, 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88, 18, 16, 71, 14, 21, 23, 13, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83, 2, 8, 3, 59, 33, 24, 60, 48, 4, 99, 22, 57, 47, 76, 65, 98, 62, 32, 63, 58, 49, 66, 64, 61, 5, 9, 110, 56, 100, 113, 114.

This however, is merely an attempt to arrange in some sort of chronological order the Sūras of the 'Uthmānic text, and if it has any value at all would at most represent the arrangement of a Codex of Ibn 'Abbās made after the acceptance of the standard text. It is not in the least degree likely that his collection of material for a Codex before the official edition would have been arranged in the same Sūra grouping as that of the 'Uthmānic text. The probabilities are that this list is merely an invention of some person who knew that Ibn 'Abbās had a Codex of different Sūra arrangement and provided a suggestion as to what that arrangement was.

As 'Ikrima, 'Aṭā' and Sa'īd b. Jubair are all said to have taken their Qur'ān readings from Ibn 'Abbās, theirs may in a certain sense be looked on as secondary Codices carrying on his text tradition, though in each case it is evident that their text has been mixed with material derived from other sources.

## SŪRA I

4/3: مَالِك — He supported TR against the other reading مَالِك.

6/5: صِرَاط — He read صِرَاط all through the Qur'ān.

## SŪRA II

97/91: جِبْرَائِيل — جِبْرَائِيل, or some said he read جِبْرَائِيل.

106/100: نَسَّهَا — نَسَّهَا which was the reading of Abū 'Amr and Ubai.

124/118: الظَّالِمِينَ — الظَّالِمُونَ as Ibn Mas'ūd.

133/127: آيِكَ — آيِكَ. So read by al-Ḥasan and Yaḥyā b. Ya'mar.

137/131: بِمَثَلِ مَا — بِمَثَلِ مَا as Ibn Mas'ūd, though some said he read بِمَثَلِ مَا as Ubai.

158/153: أَنْ لَا يَطُوفَ — أَنْ لَا يَطُوفَ as 'Alī and Anas, but some said يَطُوفَ as Ubai and some said he read فِيهَا instead of فِيهَا; but others say he read إِلَّا أَنْ يَطُوفَ.

184/180: يُطِيقُونَهُ — يُطِيقُونَهُ as 'Ā'isha, but others said يُطِيقُونَهُ or يُطِيقُونَهُ or يُطِيقُونَهُ or يُطِيقُونَهُ.

196/192: وَأَقِيمُوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّهِ — وَأَقِيمُوا الصَّلَاةَ وَالْعُمْرَةَ لِلَّهِ as Ibn Mas'ūd and 'Alī, but some said وَالْعُمْرَةَ which is also given from Ibn Mas'ūd and 'Alī.

198/194: لَيْسَ عَلَيْكُمْ جُنَاحٌ — لَيْسَ عَلَيْكُمْ جُنَاحٌ, as read by Ibn az-Zubair, though some said they read لَا جُنَاحَ عَلَيْكُمْ.

مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ — مِنْ رَبِّكُمْ. So Ibn Mas'ūd and Ibn az-Zubair.

199/195: النَّاسِ — النَّاسِ. So Sa'īd b. Jubair.

- 202/198: أَكْتَسَبُوا - كَسَبُوا. So read by al-A'mash and friends of Ibn Mas'ūd.
- 204/200: وَاللَّهُ يَشْهَدُ - يَشْهَدُ اللَّهُ.
- 217/214: عَنْ قِتَالٍ - قِتَالٍ. So Ibn Mas'ūd, ar-Rabī' and al-A'mash.
- 226: الْوَا بَقَسُونَ - بَقَسُونَ, as Ubai, though some said he read الْوَا as Ibn Mas'ūd.
- 227: السَّرَاحَ - الطَّلَقَ.
- 233: بِكَمَلِ الرِّضَاعَةِ - نَيْمِ الرِّضَاعَةِ, a reading also given from Ibn Mas'ūd.
- تَضَارَرُ - تَضَارَرُ, as Ubai, Ikrima and ad-Ḍaḥḥāk, but some said تَضَارَرُ.
- 238/239: الصَّلَاةُ الْوُسْطَى وَصَلَاةُ الْعَصْرِ - وَالصَّلَاةُ الْوُسْطَى as Ubai and Ḥafṣa.
- 279: فَأَذْنُوا - فَأَذْنُوا, so al-Ḥasan and Ibn Mas'ūd.
- 280: ذَا - ذُو, as Ubai and Ibn Mas'ūd.
- 282: يَضَارِرُ - يَضَارِرُ as Ibn Abī Ishāq, but others said يَضَارِرُ as 'Umar, or يَضَارَرُ as Ibn Mas'ūd.
- 283: وَلَمْ تَجِدُوا كِتَابًا - فَبَيْنَ لَمْ تَجِدُوا كِتَابًا, as ad-Ḍaḥḥāk, Mujāhid and Ikrima, but some said he merely read كِتَابًا or كِتَابًا for كِتَابًا.

## SŪRA III

- وما يُعَلِّمُ - وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ 7/5: تَأْوِيلَهُ وَيَقُولُ الرَّاسِخُونَ. See also Ubai and Ibn Mas'ūd.
- 39/33: فَتَكَادُهُ - فَتَكَادُهُ as Ibn Mas'ūd. It was the reading of Ḥamza, al-Kisā'i and al-A'mash.
- 97/91: آيَةً بَيِّنَةً - آيَةً بَيِّنَةً. As Ubai and Mujāhid.

- 144/138: رُسُلٌ - الرُّسُلُ. As in the Codices of Ibn Mas'ūd and Ḥittān.
- 146/140: قَتَلَ - قَتَلَ, the reading of Ibn Kathīr, Nāfi, Abū 'Amr.
- 159/153: فِي بَعْضِ الْأَمْرِ - فِي الْأَمْرِ.
- 172/166: وَالَّذِينَ - الَّذِينَ.
- 175/169: يُخَوِّفُكُمْ أَوْلِيَاءَهُ - يُخَوِّفُ أَوْلِيَاءَهُ. So Ibn Mas'ūd, Ikrima and 'Aṭā'.
- 184/181: وَيَا زُبَيْرُ - وَيَا زُبَيْرُ, the reading of the Damascus Codex.
- 187/184: النَّبِيِّينَ - الَّذِينَ أُوتُوا الْكِتَابَ, which was given also from Ibn Mas'ūd.

## SŪRA IV

- 1: تَسْلَوْنَ - تَسْلَوْنَ. So Ibn as-Samaifa'.
- 24/28: مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى - مِنْهُمْ as Ubai and Ibn Mas'ūd, but others said that he read مِنْهُمْ إِلَى أَجَلٍ مُّسَمًّى instead of فِيهَا تَرْضَاهُمْ بِهِ.
- 31/35: كَبِيرٌ - كَبِيرٌ, as Mujāhid, Sa'īd b. Jubair and others.
- مِنْ سَيِّئَاتِكُمْ - سَيِّئَاتِكُمْ.
- 53/56: لَا يُوْتُونَ - لَا يُوْتُونَ as Ibn Mas'ūd.
- 79/81: وَإِنَّا كَتَبْنَاهَا عَلَيْكَ وَإَرْسَلْنَاكَ - وَإَرْسَلْنَاكَ. See also Ubai and Ibn Mas'ūd. Some said he read فَضَيَّعْنَاهَا as Ibn Mas'ūd.
- 94/96: الدُّنْيَا مُلْكُ الْغَنِيمَةِ - الدُّنْيَا.
- أُنْتَا or أُنْتَا or أُنْتَا or أُنْتَا - أُنْتَا 117.
- 142/141: بُرَاوُونَ - بُرَاوُونَ.
- 160/158: كَانَتْ أُحْلِلَتْ - أُحْلِلَتْ.

## SŪRA V

- 2: أَرْبَى النَّيْتِ الْحَرَامِ - أَرْبَى النَّيْتِ الْحَرَامِ, as Ibn Mas'ūd and al-A'mash.

3/4: وَأَكْبَلُ السَّبْعَ - وَمَا أَكَلَ السَّبْعَ as Ubai and Ibn Mas'ūd, but some said السَّبْعَ.

51/56: أَوْلِيَاءَ (first occurrence) - أَرْبَابًا, as Ubai.

60/65: وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتَ or وَعَبَدَ الطَّاغُوتَ.

63/68: لَيْسَ - لَيْسَ without the ل.

89/91: أَيَّامٍ مُّتَابَعَاتٍ - أَيَّامٍ, as Ibn Mas'ūd and Ubai.

96/97: طَعَامُهُ - طَعَامُهُ. So Sa'id b. Jubair.

110: فِيهَا فَتَكُونُ - فِيهَا فَتَكُونُ omitting the فِيهَا.

#### SŪRA VI

57: يَنْفِى بِأَلْحَقَى - Some gave him as reading يَنْفِى بِأَلْحَقَى with Ibn Mas'ūd and Ubai.

68/67: يُنْسِيكَ - يُنْسِيكَ.

71/70: أَيْتِنَا - أَيْتِنَا, as Ibn Mas'ūd.

74: أَرْزَا - أَرْزَا as Ubai and al-Ḥasan, but others said أَرْزَا or أَرْزَا which would be followed by تَتَّخِذُ.

105: دَارَسَتْ - دَارَسَتْ, as 'Alī and 'Ikrima, but others gave him as reading دُرِسَتْ or أَدَارَسَتْ or دَرَسَ.

138/139: حَرَجَ - حَرَجَ, as Ubai, Ibn Mas'ūd and Ibn az-Zubair.

139/140: خَالِصٌ - خَالِصٌ as Ibn Mas'ūd and al-A'mash, though some said they read خَالِصَةٌ.

#### SŪRA VII

26/25: وَرَبَّاشًا - وَرَبَّاشًا. So Zaid b. 'Alī, Mujāhid and others.

145/142: سَأُورِيكُمْ - سَأُورِيكُمْ. So Mu'adh and 'Ikrima.

187: عَنْهَا - عَنْهَا, as Ibn Mas'ūd.

189: فَاسْتَمَرَّتْ بِهِ - فَاسْتَمَرَّتْ بِهِ, as ad-Dahhāk and Sa'd b. Abī Waqqāṣ.

201/200: طَائِفٌ - طَائِفٌ. So Sa'id b. Jubair.

#### SŪRA VIII

19: عَنْهُمْ فَتَنْتَهُمْ - عَنْهُمْ فَتَنْتَهُمْ.

30: لِيُعَذِّبَكَ - لِيُعَذِّبَكَ, but some say he read لِيُعَذِّبَكَ as Qatāda.

60/62: نُنْزِلُون - نُنْزِلُون. So read by 'Ikrima and Mujāhid.

#### SŪRA IX

8: يُظَاهِرُوا - يُظَاهِرُوا. So read by Ibn Qais.

17: مَسْجِدَ - مَسْجِدَ, supporting the reading of Ibn Kathīr and Abū 'Amr.

73/74: وَغَلْظَ - وَغَلْظَ.

91/92: وَاللَّهُ لَأَهْلٍ الْإِسَاءَةِ غَفُورٌ رَحِيمٌ - وَاللَّهُ غَفُورٌ رَحِيمٌ.

119/120: مَعَ - مَعَ. So Ibn Mas'ūd.

#### SŪRA X

2: عَجَبًا - عَجَبًا. As Ibn Mas'ūd.

16/17: وَلَا أَنْذَرْتُمْ or وَلَا أَنْذَرْتُمْ or وَلَا أَنْذَرْتُمْ or وَلَا أَنْذَرْتُمْ.

24/25: فَادِرُونَ عَلَيْهَا وَمَا كَانَ اللَّهُ لِيُهْلِكَهَا إِلَّا بِذُنُوبِ أَهْلِهَا - فَادِرُونَ عَلَيْهَا. As Ubai.

#### SŪRA XI

5: يَتَنَوْنِ or يَتَنَوْنِ or يَتَنَوْنِ or يَتَنَوْنِ.

يَتَنَوْنِ or يَتَنَوْنِ or يَتَنَوْنِ or يَتَنَوْنِ.

يَتَنَوْنِ or يَتَنَوْنِ or يَتَنَوْنِ or يَتَنَوْنِ.

28/30: أَنْزَلْنَاهَا مِنْ شَطْرِ أَنْفُسِنَا - أَنْزَلْنَاهَا as Ubai, or some said أَنْزَلْنَاهَا.

32/34: جَدَلْنَا - جَدَلْنَا. So ad-Dahhāk, 'Ikrima and others.

## SŪRA XII

23: هَيْتَ or هَيْتَ or هَيْتَ or هَيْتَ - هَيْتَ.

94: فَصَلَتْ - أَنْفَصَلَ.

## SŪRA XIII

11/12: وَرُقَبَاءَ مِنْ خَلْفِهِ مِنْ أَمْرِ اللَّهِ - وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ. See also وَرُقَبَاءَ, though some said he read اللَّهُ. See also Mujāhid.

31/30: يَأْتِيَنَّ - يَأْتِيَنَّ. So 'Alī, 'Ikrima and al-Jahḍarī.

## SŪRA XIV

46/47: وَإِنْ كَادَ - وَإِنْ كَادَ. So Ibn Mas'ūd, Anas and 'Alī.

50/51: فَطَرَانِ - فَطَرَانِ, as Abū Huraira, and Sa'īd b. Jubair, but others said he read فَطَرَانِ.

## SŪRA XVI

8: وَزَيْنَةَ - وَزَيْنَةَ without وَ. So Qatāda.

## SŪRA XVII

13/14: يُخْرِجُ..... كَتَاتٌ - يُخْرِجُ..... كَتَاتٌ, as Mujāhid, but some said he read يُخْرِجُ.

23/24: وَقَصَى - وَقَصَى. So Ibn Mas'ūd, Ubai and aḍ-Ḍaḥḥāk.

101/103: فَسَّالٌ - فَسَّالٌ. So Abū Nahik read also.

102/104: عَلِمْتَ يَا فِرْعَوْنَ - عَلِمْتَ يَا فِرْعَوْنَ. So read by Sa'īd b. Jubair.

## SŪRA XVIII

79/78: وَكَانَ أَمَامَهُمْ مَلِكٌ - وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا. يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصْبًا.

80/79: فَكَانَ كَافِرًا وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ - وَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ. As Ubai.

96/95: سَوَى - سَوَى, as 'Alī and Ibn Mas'ūd.

الْمُجْتَلِينَ - الْمُجْتَلِينَ, as Ibn Mas'ūd and 'Alī.

عَلَيْهِمَا - عَلَيْهِمَا, as Ibn Mas'ūd and 'Alī.

109: مَدَا and مَدَا, as Ibn Mas'ūd and others.

## SŪRA XIX

6: يَرِثُنِي وَارِثُ آلٍ - يَرِثُنِي وَارِثُ مِنْ آلٍ, as al-Jahḍarī and 'Alī, though some say they read وَارِثُ مِنْ آلٍ.

8/9: عُتَيَا - عُتَيَا, as Ubai and Mujāhid. See also Ibn Mas'ūd's reading.

24: فَتَنَادَاهَا مَلِكٌ مِنْ تَحْتِهَا - فَتَنَادَاهَا مَلِكٌ مِنْ تَحْتِهَا, though some say he merely read تَحْتِهَا like Ibn Mas'ūd and 'Alqama.

26/27: صَوْمًا وَصَوْمًا - صَوْمًا, as was given by some from Anas.

71/72: مِنْهُمْ - مِنْهُمْ. So read by 'Ikrima.

## SŪRA XX

15: أُخْفِيهَا مِنْ نَفْسِي - أُخْفِيهَا, as Ubai and Qatāda.

135: السُّوءِ - السُّوءِ though some said he read السُّوءِ and others السُّوءِ.

## SŪRA XXI

48/49: وَضِيَاءَ - وَضِيَاءَ without the وَ. So aḍ-Ḍaḥḥāk and 'Ikrima.

لِحُكْمِهِمَا - لِحُكْمِهِمَا.

96: حَذَبٌ - حَذَبٌ, as Ibn Mas'ūd, Mujāhid and al-Jahḍarī.

112: رَبِّي أَحْكَمُ - رَبِّي أَحْكَمُ though some said he read رَبِّي أَحْكَمُ others رَبِّي أَحْكَمُ.

## SŪRA XXII

23: أَسْوَر - أَسَاوَر.

لِي لِي or some said لِي لِي.

27/28: رَجَالًا - رَجَالًا as 'Ikrima and Mujāhid, but some said

رَجَالِي or رَجَالِي.

36/37: صَوَافِن - صَوَافِن. So Ibn Mas'ūd, Qatāda and al-Ḥasan.

52/51: وَلَا نَبِيَّ وَلَا مُحَدِّثٍ - وَلَا نَبِيَّ وَلَا مُحَدِّثٍ.

## SŪRA XXIII

60/62: يَأْتُونَ مَا آتَوْا - يَأْتُونَ مَا آتَوْا, as given from 'Ā'isha,

Qatāda and al-A'mash.

67/69: سَمِيرًا - سَمِيرًا, as Ibn Mas'ūd, 'Ikrima and Abū Ḥaiwa,

but others said he read سَمِيرًا.

## SŪRA XXIV

22: يَأْتَلٍ - يَأْتَلٍ, as Abū Ja'far and Zaid b. Aslam.

27: تَسْتَأْذِنُوا - تَسْتَأْذِنُوا, as Ubai, Ibn Mas'ūd and Sa'īd b. Jubair,

though some said he followed Ibn Mas'ūd in reading

تَسْلَمُوا عَلَى أَهْلِهَا and others that he followed

Ubai in reading تَسْلَمُوا عَلَى أَهْلِهَا.

33: غَفُورٌ - غَفُورٌ, as Ibn Mas'ūd and Sa'īd b. Jubair.

60/59: مِنْ شَيْءٍ بِهِنَّ - مِنْ شَيْءٍ بِهِنَّ, as Ubai, and Ibn Mas'ūd, though

some said they read جَلَّاهُنَّ.

## SŪRA XXV

77: كَذَّبَ الْكَافِرُونَ - كَذَّبَ الْكَافِرُونَ. So read by Ibn Mas'ūd and Ibn

az-Zubair.

## SŪRA XXVI

20/19: الضَّالِّينَ - الضَّالِّينَ. So Ibn Mas'ūd and Ibn Dharr.

111: وَاتَّبَعَكَ - وَاتَّبَعَكَ. So Abū Ḥaiwa, ad-Daḥḥāk and Ya'qūb.

## SŪRA XXVII

8: بُورِكْتَ النَّارُ وَمِنْ حَوْلَهَا مِنَ الْمَلَائِكَةِ - بُورِكْتَ مَنْ فِي النَّارِ وَمِنْ حَوْلَهَا

as Ubai and Mujāhid.

37: أَرْجِعُوا - أَرْجِعُوا, as Ibn Mas'ūd.

66/68: بَلْ أَدْرَكَ - بَلْ أَدْرَكَ as Ibn Mas'ūd and Abū Ḥaiwa, but

others said بَلْ أَدْرَكَ as Qatāda, others بَلْ أَدْرَكَ as Abū Rajā',

or بَلْ أَدْرَكَ as Abū 'Amr and Ibn Kathīr, or بَلْ أَدْرَكَ or

بَلْ أَدْرَكَ with ذ.

72/74: رَذِفَ - رَذِفَ.

91/93: الَّتِي - الَّتِي, as Ibn Mas'ūd and Ibn Dharr.

## SŪRA XXVIII

9/8: وَلَئِكَ لَا تَقْتُلُونَهُ - وَلَئِكَ لَا تَقْتُلُونَهُ. So as-Suddī.

10/9: فَرِغًا - فَرِغًا or فَرِغًا, though some gave him as reading فَرِغًا.

48: سَاحِرَانِ تَظَاهَرَا - سَاحِرَانِ تَظَاهَرَا. So Ibn az-Zubair, Abū

Ḥaiwa and Sa'īd b. Jubair.

## SŪRA XXX

41/40: الْبُرُورِ وَالْبُحُورِ - الْبُرُورِ وَالْبُحُورِ as Ibn Mas'ūd.

## SŪRA XXXI

20/19: وَأَصْبَحَ - وَأَصْبَحَ, said to be in the dialect of Kelb.

نَعْمَةً. Some said he read نَعْمَةً.

## SŪRA XXXII

17: أَخْفَيْنَ - أَخْفَى. So Abū Rajā'.

## SŪRA XXXIII

6: أَنْفُسِهِمْ وَهُوَ آبُ لَهُمْ - أَنْفُسِهِمْ. See Ubai and Ibn Mas'ūd.

20: بَدَى - بَدُونَ. So Talḥa and Ibn 'Amir.

23: وَآخَرُونَ مَا بَدَلُوا - وَمَا بَدَلُوا.

## SŪRA XXXIV

14/13: نَبِئْتِ النَّجْنِ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ - نَبِئْتِ الْإِنْسُ أَنْ لَوْ كَانَ النَّجْنِ يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ - نَبِئْتِ الْإِنْسُ أَنْ النَّجْنِ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ. but some said: أَلَمْ يَكُنْ سَنَةً. See also the readings of Ibn Mas'ūd and Ubai.

19/18: رَبَّنَا بَعْدَ - رَبَّنَا بَعْدَ as Mujāhid.

## SŪRA XXXV

8/7: فِي أَيْدِيهِمْ - فِي أَيْمَانِهِمْ or some said فِي أَيْدِيهِمْ.

9/8: فِي - مِنْ بَيْنَ. See also the reading of Ibn Mas'ūd.

30/29: يَا حَسْرَةَ الْعِبَادِ - يَا حَسْرَةَ الْعِبَادِ as Ubai, aḍ-Ḍaḥḥāk and Mujāhid.

38: لَا مُسْتَقَرَّ - لِمُسْتَقَرَّ as Ibn Mas'ūd and 'Ikrima.

## SŪRA XXXVII

103: سَلَامًا - أَسَلَامًا as Ibn Mas'ūd and 'Alī, though some said he read سَلَّمَ and others اسْتَسَلَّمَ.

## SŪRA XXXIX

3/4: مَا نَعْبُدُهُمْ - مَا نَعْبُدُهُمْ as Ibn Mas'ūd and Mujāhid.

29/30: سَلَامًا - سَلَامًا, as Ibn Mas'ūd and Ibn 'Umar. It was the Meccan and Baṣran reading.

53/54: جَبِينًا لِمَنْ يَشَاءُ - جَبِينًا, as Ibn Mas'ūd.

## SŪRA XL

15: رَافِعٌ - رَفِيعٌ, as Ibn Mas'ūd.

32/34: أَلْتَنَادَى - أَلْتَنَادَى, though some said أَلْتَنَادَى as al-Ḥasan.

71/73: وَالسَّلَاسِلَ يَسْحَبُونَ - وَالسَّلَاسِلَ as Ibn Mas'ūd.

## SŪRA XLI

17/16: نَمُودًا - نَمُودًا, as al-A'mash and Ibn Abī Ishāq.

44: عَمِي - عَمِي, as Ibn 'Umar and Ibn az-Zubair, though some said عَمِي or عَمِي.

## SŪRA XLII

2/1: عَسَى - عَسَى, as Ibn Mas'ūd.

5/3: يَنْظُرُونَ - يَنْظُرُونَ, as Ibn Mas'ūd. It was the Baṣran reading.

## SŪRA XLIII

19/18: عَبْدًا - عَبْدًا, or some said he supported TR against the common عَبْدًا.

32/31: مَعَالِيهِمْ - مَعَالِيهِمْ, as Ibn Mas'ūd, al-A'mash and Ibn Muḥaiṣin.

84: إِلَهُ (bis) - إِلَهُ, as Ibn Mas'ūd, 'Alī and 'Umar.

## SŪRA XLVII

15/16: مَثَلٌ - أَمْثَالٌ, as Ibn Mas'ūd and 'Alī.

## SŪRA LI

56: وَالْإِنْسَ مِنَ الْمُؤْمِنِينَ - وَالْإِنْسَ, as Ubai and Ibn Mas'ūd.

## SŪRA LIII

12: أَفْتَمِرُونَهُ - أَفْتَمِرُونَهُ, like Ibn Mas'ūd, 'Alī, Ḥamza and al-Kisā'i.

## SŪRA LIV

7: خُشِعَا - خُشِعَا, as Ḥamza and al-Kisā'i.

## SŪRA LVI

29/28: طَلَعَ - طَلَعَ, as Ibn Mas'ūd and 'Alī.

65: فَظَلَلْتُمْ - فَظَلَلْتُمْ. So read by al-Jahḍarī.

82/81: رَزَقَكُمْ - شَكَرَكُمْ. So read by 'Alī.

## SŪRA LVII

29: لِكَيْ يَعْلَمَ - لِكَيْ يَعْلَمَ or some said لِكَيْلَا يَعْلَمَ or لِيَعْلَمَ or لِكَيْ يَعْلَمَ.

## SŪRA LX

11: فَأَقْبَبْتُمْ - فَأَقْبَبْتُمْ, as al-Ḥasan, al-A'raj and Zaid b. 'Alī.

## SŪRA LXII

9: فَاسْمَعُوا - فَاسْمَعُوا, as Ibn Mas'ūd and 'Umar.

## SŪRA LXIII

10: وَأَكُونُ - وَأَكُونُ, like Ibn Mas'ūd, supporting the Baṣran reading.

الصَّادِقِينَ - الصَّادِقِينَ.

## SŪRA LXV

1: لِيَعْلَمَنَّهُ - لِيَعْلَمَنَّهُ, as Ibn 'Umar, and Mujāhid, but some said لِيَعْلَمَنَّهُ.

يَفْحَشْنَ عَلَيْكُمْ - يَفْحَشْنَ عَلَيْكُمْ, as Ubai and 'Ikrima.

## SŪRA LXVII

30: عَذَبَ - عَذَبَ.

## SŪRA LXVIII

49: تَدَارَكُهُ - تَدَارَكُهُ. So Ibn Mas'ūd and Ubai.

51: لَبِزْهُنُوكَ - لَبِزْهُنُوكَ, as Ibn Mas'ūd, Mujāhid and al-A'mash.

## SŪRA LXX

1: سَأَلَ سَائِلٌ - سَأَلَ سَائِلٌ, or some said سَأَلَ سَائِلٌ.

## SŪRA LXXIII

6: وَطَاءَ - وَطَاءَ, as Ibn az-Zubair and the reading of Abū 'Amr and Ibn 'Āmir.

9: الْمَشَارِقِ وَالْمَغَارِبِ - الْمَشَارِقِ وَالْمَغَارِبِ, as Ibn Mas'ūd.

## SŪRA LXXV

22: نَاصِرَةٌ - نَاصِرَةٌ. So Ubai, Zaid b. 'Alī and others.

28: وَأَيُّقِنَ - وَأَيُّقِنَ.

## SŪRA LXXVII

23: الْمُتَّقِدُونَ - الْمُتَّقِدُونَ, as Ibn Mas'ūd.

32: بَشَرًا - بَشَرًا or some said بَشَرًا as 'Ikrima and others.

33: جَمَلَاتٍ - جَمَلَاتٍ, as al-Ḥasan and Qatāda, though some said جَمَلَاتٍ.

## SŪRA LXXVIII

14: مِنَ الْمُعْصِرَاتِ - مِنَ الْمُعْصِرَاتِ, as Ibn az-Zubair and 'Ikrima.

36: حَسَابًا - حَسَابًا as Ibn Mas'ūd, but some said حَسَابًا or حَسَابًا.

## SŪRA LXXXI

8: الْمَوَدَّةَ - الْمَوَدَّةَ, as Abū Ja'far and as-Sulamī.

24: بِظَنِينٍ - بِظَنِينٍ, as Ibn Mas'ūd, Ibn az-Zubair and others.

## SŪRA LXXXVI

17: مَهْلَهُمْ - مَهْلَهُمْ.

## SŪRA LXXXVIII

4: حَامِيَّةٌ - حَامِيَّةٌ. So also in CI 11/8.

## SŪRA LXXXIX

2/1: وَلَيَالٍ - وَلَيَالٍ, though some said وَلَيَالٍ as Ibn as-Samaifa<sup>c</sup>.

29: فِي عِبْدِي - فِي عِبْدِي, as Ubai, 'Ikrima and aḍ-Ḍaḥḥāk.

## SŪRA XCII

3: وَمَا خَلَقَ وَ only, as Ibn Mas'ūd, 'Alī and Abū'd-Darda<sup>c</sup>.

## SŪRA XCVII

4: أَمْرٍ - أَمْرٍ or أَمْرٍ, as 'Ikrima, Ibn 'Umar and Abū 'l-Āliya.

## SŪRA CII

1: أَلْهَيْكُمْ - أَلْهَيْكُمْ or أَلْهَيْكُمْ as Mālik b. Dīnār and others.

## SŪRA CVIII

3: شَيْئَكَ - شَيْئَكَ.

## SŪRA CX

1: فَتَحَ اللَّهُ وَالنَّصْرُ - نَصْرُ اللَّهِ وَالْفَتْحُ.

## SŪRA CXI

4: حَمَائِلَ الْمُحْطَبِ - حَمَائِلَ الْمُحْطَبِ, as Ibn 'Umar, Abū Ḥaṣīn and Abū Ḥaiwa.

## CODEX OF ABŪ MŪSĀ AL-ASH'ARĪ † 44

Abū Mūsā 'Abdallāh b. Qais al-Ash'arī was a Yemenite who in the year 17 A.H. was appointed by 'Umar as Governor of Baṣra, where he remained, save for a brief and unsuccessful period of office at Kūfa in 22 A.H., until the Caliphate of 'Uthmān. He was deposed from office in Baṣra by 'Uthmān and retired to Kūfa where the Caliph later gave him an official post. His brief connection with 'Alī after the battle of Ṣiffīn in 37 A.H. is notorious. He seems early to have been interested in Qur'ān recitation for which his fine voice made him famous<sup>1</sup>). We may suppose that his collection of Qur'ānic material began during the Prophet's life-time, but it was during his first period of office at Baṣra that his Codex came into form and was accepted by the people of Baṣra as their authoritative Codex<sup>2</sup>). It would seem to have been a large Codex and was familiarly known as *Lubāb al-Qulūb*.

Ibn Abī Dāwūd has three interesting statements which confirm our judgement as to the independence of this Codex of Abū Mūsā in the pre-'Uthmānic period. In the first (p. 12) Yazīd b. Mu'āwiya<sup>3</sup>) tells how he was one day in the mosque in the days of al-Walīd b. 'Uqba<sup>4</sup>), and joined a circle in which was Ḥudhaifa b. al-Yamān, for those were the days when there were no mosque officials, when a crier cried out — "let those who recite according to Abū Mūsā come to the zāwiya near the gate of Kinda, and let those who recite according to Ibn Mas'ūd come to this zāwiya which is near the house of 'Abdallāh". When Ḥudhaifa heard the two groups differing over their readings he went red with anger, rent his

1) Bukhārī III, 407, where the Prophet says يا ابا موسى لقد أوتيت مزمارة من مزامير آل داود. See also Ibn Sa'd, II, ii, 106 and the *Musnad*, II, 354, 369.

2) Ibn al-Athīr, *Kāmil*, III, 86; Rāfi'i, *Ijāz*, 19.

3) This is probably Yazīd b. Mu'āwiya an-Nakha'i who was later killed on a raid into Persia, *Tahdhīb at-Tahdhīb*, XI, 360.

4) Doubtless during the time he was Governor of Kūfa 25—30 A.H.



garments there in the mosque, and swore that someone must make the Caliph 'Uthmān take measures against this situation. The second (p. 13) is a statement from Abū'sh-Sha'thā' of how this same Hudhaifa complained that the Baṣrans were reading according to Abū Mūsā and the Kūfians according to Ibn Mas'ūd, which is merely a variant of the previous story. The third is from 'Abd al-A'lā b. al-Ḥakam al-Kilābī who tells how he entered the house of Abū Mūsā just when a messenger had brought to Baṣra from 'Uthmān a copy of the new standard Codex which they were to follow. As they took the new Codex Abū Mūsā said "Whatever you find in my Codex extra to this do not remove it, but whatever you find missing write it in".

His Codex is said to have contained the two extra little Sūras of Ubai's Codex (*Itqān*, 154), and we have references to its having contained the verse on the greed of men<sup>1)</sup>, which was also in Ubai's Codex<sup>2)</sup>. In the passage in which he records this verse Muslim tells how Abū Mūsā assembled three hundred of the Qur'ān of Baṣra and in his address to them mentioned how they used to read a Sūra which in length and difficulty resembled Sūra IX but of which he could now only remember this verse about the greed of men, and that they used to read a Sūra resembling the *Musabbihūt*<sup>3)</sup> but of which he could only remember the verse — "Oh ye who believe, why say ye what ye do not do? On your necks is written a witness and you will be questioned about it on the Day of Resurrection". This is doubtless a reminiscence of material that was in his Codex before it was destroyed as a result of the canonization of 'Uthmān's text.

Very few actual readings from Abū Mūsā's Codex have been preserved in the Qur'ānic literature. Seeing that Abū Rajā' († 105)<sup>4)</sup>, Abū Shaikh (c. 100)<sup>5)</sup> and Ḥittān b. 'Abdallah († 73?)<sup>6)</sup> are all

1) Muslim, *Ṣaḥīḥ*, I, 285, 286.

2) *Infra* p. 181.

3) I. e. the Sūras 57, 59, 61, 62, 64, which begin with the word *sabbaha* or *yusabbihu*.

4) Ibn al-Jazarī, *Ṭabaqāt*, I, 604.

5) Ibn Ḥajar, *Tahdhīb at-Tahdhīb*, XII, 129. He was fellow pupil of Abū Rajā' and the teacher of Qatāda and Maṭār al-Warrāq.

6) Ibn al-Jazarī, *Ṭabaqāt*, I, 253. For his Codex see account herein.

said to have received their readings from him it is tempting to suggest that the numerous uncanonical readings recorded from these three Readers as well as those from al-Ḥasan al-Baṣrī († 110) who was a pupil of Ḥittān, since they all continue the tradition of the uncanonical readings of the Baṣran School, all go back to Abū Mūsā's Codex. In each case, however, other streams of influence have to be reckoned with, so that in their cases there can be no certainty which *shādhdh* readings preserved by them are actually to be assigned to the Codex of Abū Mūsā.

That his readings continued in remembrance in Baṣra for some time is evident from the fact that Shaddād<sup>1)</sup> had a *riwāya fi ḥurūf* from him, and the readings of Abū Ṭālūt († 130)<sup>2)</sup> the son of Shaddād are occasionally quoted. It is possible that the Muḥammad b. Abī Mūsā whose Codex is quoted by Ibn Abī Dāwūd (p. 90) for a reading لا يفتنون instead of لا يعقلون in V, 103/102, may be a son of this Abū Mūsā and the reading thus derived from his Codex.

The only readings from him that have been preserved are:

#### SŪRA II

124/118: إِبْرَاهِيمَ — إِبْرَاهِمَ and so throughout the Qur'ān, like Ibn az-Zubair.

#### SŪRA V

103/102: لَا يَفْقَهُونَ — لَا يَعْقِلُونَ (given from Mhd b. Abī Mūsā).

#### SŪRA XXII

36/37: صَوَافٍ — صَوَافِي. So Ubai and al-Ḥasan al-Baṣrī.

#### SŪRA LXIX

9: مَنْ قَبْلَهُ — مَنْ تَلَّاهُ, as Ubai and Ibn Mas'ūd.

1) Ibn al-Jazarī, *Ṭabaqāt*, I, 324.

2) Ibn al-Jazarī, *Ṭabaqāt*, I, 385.

## CODEX OF ḤAḤṢA † 45

The name of Ḥaḥṣa the daughter of 'Umar the second Caliph and one of the wives of the Prophet occurs in some of the lists of those who collected Qur'ānic material in the lifetime of the Prophet (*Nashr*, I, 6). It is probable, however, that this is a deduction from the fact that she was known to have a Codex.

The stories which tell of the so-called first Recension under Abū Bakr relate that at his death his collection passed into the possession of 'Umar and at 'Umar's death into the possession of Ḥaḥṣa, who at 'Uthmān's request lent the material for use in the compilation of the official 'Uthmānic Codex. Though we are compelled by the evidence to deny any official recension to Abū Bakr, there is no particular reason to doubt that he may have made a private collection of Qur'ānic material, and this may well have come down to Ḥaḥṣa in the way described<sup>1)</sup>. On the other hand her father 'Umar is also said to have had a Codex, and it may have been this that came to her. It is possible, indeed that Abū Bakr's material was the basis of 'Umar's Codex and so what came to Ḥaḥṣa was the result of the collections of both the first and second Caliph. All this, however, is speculation, and all we can say for certain is that Ḥaḥṣa had a collection of Qur'ānic material which was used along with other material by 'Uthmān in the construction of his official text.

That the material in the Codex of Ḥaḥṣa was considerably different from that in the 'Uthmānic text is evident from the anxiety of Marwān to destroy it<sup>2)</sup>. The story tells of how when Marwān

was Governor of Madīna he sent to Ḥaḥṣa demanding her Codex that he might destroy it, but she refused to give it up. When she died Marwān assisted at her funeral and at its conclusion sent and with much insistence demanded the Codex from 'Abdallāh b. 'Umar, Ḥaḥṣa's brother. 'Abdallāh finally sent it to him and he had it destroyed, fearing, he said, that if it got abroad the variety of readings that 'Uthmān desired to suppress would recommence.

This is a most unlikely story to have been invented and makes it quite clear that in the case of this Codex we are in touch with a pre-'Uthmānic text which differed, perhaps considerably, from that of 'Uthmān. The Codex of Ḥaḥṣa, however, from which Ibn Abī Dāwūd quotes the variant *صلوة العصر*, in II, 238/239<sup>3)</sup> was undoubtedly a copy being made for her of the canonical 'Uthmānic text, in which, however, she insisted on a slight addition in this passage. When small variants are quoted from the Codex of Ḥaḥṣa it is thus always a question whether the reference is to the old pre-'Uthmānic Codex or to the copy of the 'Uthmānic text made and corrected at her command<sup>4)</sup>.

The only variant quoted from her Codex by Ibn Abī Dāwūd is that on II, 238/239 but from the Commentaries we can gather a few others.

1) There is also the further possibility that this story of the *صلوة العصر* is merely a later invention foisted on Ḥaḥṣa to give it authority. It is suspicious that the same story is told of 'Ā'isha and Umm Salama.

1) The statement in Ibn Abī Dāwūd p. 21 assumes that the material destroyed by Marwān was the material that came down to Ḥaḥṣa from Abū Bakr, but it is a possibility to be borne in mind that this may be a later interpretation read into the story.

2) Ibn Abī Dāwūd p. 24 and his attempt to explain it on p. 25. See also Ibn 'Asākir, V, 445.

SŪRA II

- 18/17: صَمُّكُمْ عَنِّي - صَمًّا بَيْنَكُمْ عَنِّي as Ibn Mas'ūd and Ubai.  
 164/159: الْأَرْوَاحُ - الرِّيحُ.  
 184/180: لَا يُطِيقُونَهُ - يُطِيقُونَهُ.  
 238/239: وَالصَّلَاةُ الْوُسْطَى وَالصَّلَاةُ الْعَصْرُ - as Ubai and Ibn 'Abbās.

SŪRA VII

- 154/153: سَكَتَ - أَسَكَتَ, given on the authority of Mu'adh.

SŪRA IX

- 40: عَلَيْهِمَا وَيَدُهُمَا - عَلَيْهِ وَآيَتُهُ.

SŪRA X

- 30/31: تَتْلُوا كُلُّ - تَتْلُوا كُلُّ the reading of Ibn Mas'ūd and the Kūfans.

SŪRA XXIV

- 11: عَصِيَّةٌ أَرْبَعَةٌ - عَصِيَّةٌ.  
 31: الْأَطْفَالُ - الْإِطْفَالُ.

SŪRA XXXIX

- 56/57: ذِكْرٍ - جَنْبٍ as Ibn Mas'ūd.

Variants from the Codex of Anas b. Mālik are quoted in quite a number of works on Qur'ānic science, showing that though the variants given from him were few they were famous. In some lists he is given as one of those who had collected Qur'ānic material in the lifetime of the Prophet (*Nashr*, I, 6). The evidence for this is weak<sup>1</sup>), but it is noteworthy that his uncle Abū Zaid was well known as an early collector<sup>2</sup>) and it may well be that his collection was the basis of the Codex of Anas.

His Codex would seem to have represented one form of the Madinan tradition, but it must be confessed that we know very little about it.

1) He was, however, one of the six most famous for their *riwāya* from the Prophet (Nawawī, 352), and was said to have taken his readings directly from the Prophet (Ibn al-Jazarī, *Ṭabaqāt*, I, 172).

2) *Musnad*, III, 277.

## SŪRA II

91/85: بِمَا أُنزِلَ اللَّهُ - بِمَا أُنزِلَ as Ubai's Codex.

137/131: بِمَا - بِمَا as Ibn Mas'ūd and others.

158/153: أَنْ لَا يَطُوفَ - أَنْ لَا يَطُوفَ as Ibn 'Abbās and 'Alī; note also Ubai and Ibn Mas'ūd.

210/206: ظِلَالٍ - ظِلَالٍ as read by Ubai and Ibn Mas'ūd.

222: وَلَا تَقْرُبُوا النِّسَاءَ فِي الْحَيْضِ وَاعْتَزِلُوهُنَّ - وَلَا تَقْرُبُوهُنَّ حَتَّى يَنْطَهَرْنَ  
وَلَا تَقْرُبُوا النِّسَاءَ فِي مَحِيضِهِنَّ but some said he read حَتَّى يَنْطَهَرْنَ  
وَلَا تَقْرُبُوهُنَّ حَتَّى يَنْطَهَرْنَ.

## SŪRA IV

66/69: قَلِيلًا - قَلِيلًا the reading of the Damascus Codex.

128/127: يَصَاحًا - يَصَاحًا as Ubai and Ayyūb as-Sakhtiyānī.

162/160: وَالْقَائِمُونَ - وَالْقَائِمُونَ as Ibn Mas'ūd, Ubai and others.

## SŪRA V

60/65: وَعَبَدَ الطَّاغُوتِ - وَعَبَدَ الطَّاغُوتِ as Shahr b. Hawshab.

## SŪRA VII

127/124: إِلَهَتِكَ - إِلَهَتِكَ as Ibn Mas'ūd, 'Alī and others.

## SŪRA IX

57: يَجْمَعُونَ - يَجْمَعُونَ. So al-A'mash.

## SŪRA XII

18: فَصَبْرًا جَبِيلًا - فَصَبْرًا جَبِيلًا as Ubai and 'Isā ath-Thaqafī.

23: وَرَاوَدَتْهُ - وَرَاوَدَتْهُ, so Mu'adh, Abū 'Imrān and Abū Rajā'.

## SŪRA XIV

24/29: ثَابِتٍ أَصْلُهَا - أَصْلُهَا ثَابِتٍ.

46/47: وَإِنْ كَادَ - وَإِنْ كَادَ, as 'Alī, Ibn Mas'ūd and 'Umar.

## SŪRA XVII

7: وَجْهَكُمْ - وَجْهَكُمْ.

27/29: الشَّيْطَانِ - الشَّيْطَانِ as aḍ-Ḍaḥḥāk and al-Ḥasan.

## SŪRA XIX

24: فَخَاطَبَهَا مِنْ تَحْتِهَا - فَخَاطَبَهَا مِنْ تَحْتِهَا as Ibn Mas'ūd and Ubai.

26/27: صَوْمًا - صَوْمًا, as Ubai and Ibn Mas'ūd, though some said he read صَوْمًا like Ibn 'Abbās.

## SŪRA XXII

40/41: صَلَوَاتٍ - صَلَوَاتٍ as Ibn 'Umar and al-Kalbī.

## SŪRA XXIV

61/60: مِفْتَاحَهُ - مِفْتَاحَهُ. So read also by Qatāda.

## SŪRA LXXIII

6: وَأَصْوَبُ - وَأَصْوَبُ or some said وَأَصْوَبُ.

## SŪRA LXXIV

30: تِسْعَةً وَاعْشَرَ or تِسْعَةً وَاعْشَرَ or some said تِسْعَةً وَاعْشَرَ - تِسْعَةً وَاعْشَرَ  
or تِسْعَةً وَاعْشَرَ or تِسْعَةً وَاعْشَرَ.

## SŪRA XCIV

2: وَحَلَّلْنَا وَحَطَطْنَا - وَحَلَّلْنَا وَحَطَطْنَا as Ibn Mas'ūd, though some said he read وَحَلَّلْنَا وَحَطَطْنَا.

## CODEX OF 'UMAR † 23

There are numerous traditions to the effect that the second Caliph 'Umar b. al-Khaṭṭāb made or had made a Codex collecting all that was available of the material of the Prophet's revelations. The earliest of them tells how 'Umar enquired about a certain statement known to have been part of the Prophet's proclamation, and was told that it had been with one of the Qurra' who was killed at the battle of Yamāna and was now lost. So in considerable anxiety lest a great portion of the Qur'ān be lost 'Umar gave orders that the revelations be written down in Codex form, and thus was the first to assemble the Qur'ān into a Codex<sup>1)</sup>.

It is difficult to separate this from the story of his connection with the forming of the so-called first Recension under Abū Bakr, and the further story that 'Uthmān's recension was really only a completion of a task begun by 'Umar but interrupted by his death. One suspects that the story above is the original and then was transferred to the first Recension story at the time Abū Bakr's collection was being explained as an official undertaking.

Another story which may well be a continuation of the first tells how 'Umar summoned all in the community who had any revelation material in their possession. So what they had they brought written on various scraps of writing material, and 'Umar would only accept that for which he could procure two witnesses. He was killed while this was in process and it was this which 'Uthmān was said to have finished and issued as the official text. One has always to reckon with the possibility that this story of 'Umar's connection with the official Recension may have been invented, as the idea of a first Recension under Abū Bakr was invented, by traditionists who were unwilling to credit 'Uthmān with so praiseworthy a venture as the fixing of the official text of the Qur'ān. In this connection

1) Ibn Abī Dawūd p. 10: see also *Itqān*, 134, 135, *Durr*, I, 302, 303 and Ibn 'Asākir, V, 133.

it is interesting to note that 'Umar's Codex is called the *Imām*<sup>1)</sup> just as that of 'Uthmān, and 'Umar is said to have instructed those who wrote for him his Codex, that if there was any dispute over a word they must write it in the dialect of Muḍar<sup>1)</sup>, just as 'Uthmān is said to have instructed his Committee to follow the dialect of Quraish.

That 'Umar had some part in the preparations for an official Recension of the Qur'ān seems certain. We may even grant that he had made a collection of revelation material for this purpose, so that there is a sense in which 'Uthmān's work was the completion of a task begun by him. That he had a text of his own which circulated in Codex form before the completion of the 'Uthmānic text is not so certain. That his name is included in the lists of those who had assembled all the Qur'ān in the lifetime of the Prophet (*Nashr*, I, 6) may very well be due to the feeling that as one of the pious Caliphs this excellence must be attributed to him. The ascription of a Codex to him by Ibn Abī Dāwūd is possibly merely an inference from his known connection with the collection of material for the official edition, added to the fact that there were wellknown textual variants ascribed to him.

The variants ascribed to him in the Qur'ānic literature are not many, and may, of course, be nothing more than readings known to have been followed by 'Umar, who had died before the promulgation of the official text. In the great majority of them we find that 'Umar has the support of one or more of the other early authorities. Ibn Abī Dāwūd quotes only three variants from him, but from the exegetical literature we are able to gather a number of others which seem to have been widely known as coming from 'Umar.

1) Ibn Abī Dawūd p. 11.

## SŪRA I

4/3: مَالِكٍ —. Some said he supported .TR, and others that he read مَالِكٍ.

7/6: مَنْ — الَّذِينَ as Ibn Mas'ūd.

7: غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَغَيْرِ — غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا as 'Ali, but some said he read غَيْرِ.

## SŪRA II

55/52: الصَّعِقَةُ — الصَّعِقَةُ as 'Alī.

106/100: نَسَاهَا — نَسَاهَا as Ubai, Mujāhid and Abū 'Amr.

233: تُضَارَّرُ — تُضَارَّرُ as Ibn Mas'ūd and al-Ḥasan, though some say his scribe wrote تُضَرَّرُ.

255/256: الْقِيَامُ — الْقِيَامُ as Ibn Mas'ūd and 'Alqama. So in III, 1.

266/268: أَبَوْدَ — يَحْبُثُ.

282: يُضَارَّرُ — يُضَارَّرُ, as Ibn 'Abbās and Ibn Abī Ishāq.

## SŪRA III

97/91: آيَاتٍ بَيِّنَاتٍ — آيَاتٍ بَيِّنَاتٍ as Ubai and Ibn 'Abbās.

## SŪRA IV

153/152: الصَّعِقَةُ — الصَّعِقَةُ as as-Sulamī and an-Nakha'ī.

## SŪRA IX

100/101: وَالَّذِينَ — وَالَّذِينَ without وَ.

111/112: بِالْجَنَّةِ — بِالْجَنَّةِ. So read also by Ibn Mas'ūd and al-A'mash.

It involves the omission of يَا بَنِي آدَمَ.

## SŪRA XIII

43: وَمَنْ عَلَيْهِ — وَمَنْ عَلَيْهِ as Ubai and others.

## SŪRA XIV

46/47: وَإِنْ كَادَ — وَإِنْ كَادَ as Ibn Mas'ūd, 'Alī and Mujāhid.

50/51: فَطَرَانِ — فَطَرَانِ as Ibn 'Abbās and 'Alī.

## SŪRA XLIII

19/18: عَبْدٌ — عَبْدٌ supporting the Kūfan reading.

84: إِلَهُ (bis) — إِلَهُ as Ibn Mas'ūd and 'Alī.

## SŪRA XLVII

4/5: قَاتِلُوا — قَاتِلُوا as Ibn Mas'ūd, supporting the Ḥijāzī reading.

## SŪRA LI

44: الصَّعِقَةُ — الصَّعِقَةُ supporting the reading of al-Kisā'ī and Ibn Muḥaiṣin.

## SŪRA LVI

75/74: يَتَوَفَّعُ — يَتَوَفَّعُ like Ibn Mas'ūd and the reading of Ḥamza and al-Kisā'ī.

## SŪRA LVIII

19/20: أَسْتَحَادَ — أَسْتَحَادَ.

## SŪRA LXII

9: فَأَسْعُرَا — فَأَسْعُرَا as Ibn Mas'ūd and Ibn 'Abbās.

## SŪRA LXXIV

42/43: مَا سَلَكَكُمْ فِي سَقَرٍ — مَا سَلَكَكُمْ فِي سَقَرٍ or some said يَا أَيُّهَا الْمَرءُ مَا سَلَكَكُمْ.